INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

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APRIL, 1929

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INTERNATIONAL JOURNAL OF

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THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

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April, 1929 **Vol. V. No. 7**

Vacation Days Are Coming!

With the turn of the season nd the sun mounting higher nd higher each twenty-four ours, come suggestions of varmer days, which in turn sug- est the vacation time with all ts accompaniments of forests, ields, birds, beaches, surfs, and dunes, canoes, camps, and laily vacation church schools!

To those who have an abid- ng love for this institution, the ummer season spells "school" rst of all and "vacation" after- vard. The true vacation church chool leader gets more real atisfaction out of the first than e does out of the second. Just bout this time of year you will nd him deep in thought, plan- ing his attack upon the leisure- ime dangers of stay-at-home oys and girls. He is making eady the annual program of vork, study, play, and worship.

"What Is It All About, Any- vay?" Let the Bishop of Los ngeles tell the thousands of irectors, supervisors, teachers, nd helpers what the great pur- ose of Christian education is.

"Procrastination is the thief f time." So runs the ancient roverb. Procrastination is a highbrow" word which means puttin' off." "Puttin' off" etting ready for the vacation hurch school will rob many of uccess this coming season. It the besetting sin of all too any of us. Resolve to make an arly beginning this year. "Get- ng An Early Start With Your Vacation Church School" is an antidote to "puttin' off."

How many of us have had mistaken ideas about the "craft" and "play" periods in our vacation church schools? Hold up your hands! Ah ha! We thought so! Now you people turn to page 22 and let Walter D. Howell tell you "what's what" about the real purpose of these periods. And don't ever, ever let us hear you say again that "just any old body" can have charge of the work and play sessions.

Remember the time when we used to think we had to do everything in the day's program precisely at a given moment? "8:55—fall in"; "9:00—processional"; "9:05—call to worship, half-minute"; "9:05½—hymn"; "9:08½—Scripture reading"; "9:10½—Lord's Prayer and prayer by leader"; "9:13½—offering"; etc., etc. We are getting away from this cut-and-dried way of doing things. Read "Miss Elizabeth Ann Jenkins'" experiences on page 15 and see if you don't think she found a better way. Mrs. Rauschenberg's "Informal Worship Program" will back up Elizabeth Ann, too. Read it.

The worship services for the departments will be found just as usable in the vacation church school as in the Sunday school. Try them.

Isn't it great to have so much vacation church school help this month?

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EDITORIAL

Is Religious Education Prophetic?

THE emphasis of recent years upon better methods and materials, and upon leadership in religious education, has begun to be felt even in some of the most remote corners of the land. But there is a serious question which must be faced if we are to make certain that religious education is to be something more than materials and methods, and leaders trained in the use of materials and methods. There is a rapidly growing movement in the public schools known as "character education." A few folk are beginning to say that character education can ultimately do all that religious education is doing, and others are beginning to fear that the character education movement will rob religious education of its task. The fact is, however, that the character education of the public school can do little more than teach the accepted standards of conduct of the current age. It cannot be prophetic. It cannot hold before the pupils a standard of social life which is far in advance of the accepted standard of today. Religious education, on the other hand, has an opportunity and a challenge to be genuinely prophetic by setting before children and young people an ideal of spiritual attainment and an ideal of social living far surpassing the attainment and the standards which society now commonly accepts. If it is to live vitally and permanently the program of religious education must be prophetic.

What Is the Answer for Your Church?

IN the January, 1929, issue of the *Journal of the National Education Association,* the following statements occur in an editorial entitled "The School of Tomorrow." "Could America make all of its schools as good as its best schools the training of youth would advance during the next decade more than in the entire history of public education. Educational effectiveness could be doubled in two years if the nation would select and train its teachers with as much energy and vision as it gave to training officers for its army in the World War."

These statements suggest a thought for churches—a searching thought. What would happen in two years if energy and vision equal to that thrown by the churches into the World War were used in training *its* teachers?

The last annual report of the former director of leadership training of the International Council shows that 50,776 Standard credits were issued during the year ending August 31, 1928, this being an eleven-fold increase over the number issued in the year ending August 31, 1924. Fifty thousand credits in one year! And that takes no account of the many credits issued by denominations, and it does not record the leadership training which takes place in workers' conferences, guided reading, guidance by supervisors, et cetera.

These are encouraging facts, but there are three questions which disturb us. How many churches make no provision at all for leadership training? How many churches are as fervent in prayer for the teachers in their schools as they were for their army during the World War? How many schools are as anxious to provide leaders qualified to teach their children to love God and neighbor as they were a few years ago to cultivate a passionate hatred for Germans and everything German?

Is Youth in the Church?

SOME time ago St. John's Evangelical Protestant Church School of Columbus, Ohio, made a study of its young people between twelve and twenty-four years of age. The results are as follows:

53 per cent are affiliated with the church in some way
41 per cent are moderately active church members
30 per cent are regular church school members
9 per cent of those of eligible age are Intermediate Christian Endeavor members
4 per cent of those of eligible age belong to the Senior Christian Endeavor Society
14.5 per cent of those of eligible age are Boy Scouts
16 per cent of those of eligible age are Girl Scouts
41 per cent of the church members of these ages are not affiliated with any organization in the church
25.5 per cent of the church school members of these ages have no other affiliation within the church
10.5 per cent of the church school members of these ages have never joined the church
15 per cent joined the church and later became inactive
14 per cent of the Intermediate Christian Endeavor Society members have no other affiliation within the church
61 per cent of the Boy Scouts have no other affiliation within the church
73 per cent of the Girl Scouts have no other affiliation within the church
22 per cent are reached by church and church school
3 per cent are reached by church and Intermediate Christian Endeavor Society
2 per cent are reached by church and Boy Scouts
2 per cent are reached by church and Girl Scouts
4 per cent are reached by church school and Intermediate Christian Endeavor Society
1 per cent are reached by church school and Boy Scouts
1 per cent are reached by church school and Girl Scouts
6 per cent are reached by three agencies
.5 per cent are reached by four agencies

This is a case where it is sufficient to tell the story and let the reader point his own moral.

A New Mission for Battleships

ARMY transports are to be used in carrying the Friendship Treasure Chests of American boys and girls to the boys and girls of the Philippines in the fall of 1930. This is the suggestion made by Secretary of War Davis in tentatively approving the plan of the Committee on World Relationship Among Children that the Philippines be made the recipients of the tokens of friendship and good will prepared by our children in 1929–30.

Plans are well under way to make this the greatest friendship project which has ever been carried on under the auspices of the Committee on World Friendship Among Children. The plans provide that the tokens of friendship shall be "Treasure Chests," painted in a bright color, and decorated with brass handles. The chests will be used as a symbol of friendship to carry letters of friendship written by American children, together with articles suitable for use by school children in the Philippines. Special emphasis is to be placed upon books with the suggestion that at least one book be included in each chest. In order to make sure that the selection of books will be well made, a list of 250 to 300 books suitable for children from 6 to 14 years of age will be prepared by the committee. Emphasis is being placed on the fact that the chest itself together with the contents shall be of good quality and of dignified character.

This project offers a unique opportunity for engaging children in a worthwhile enterprise which will do much toward creating an attitude of friendship and good will and which will certainly lead to a better knowledge of Filipino children. It is to be promoted from September 1929 to August 1930 and the day of reception in the Philippines will be December 30, 1930, the day of Rezal's martyrdom.

These friendship projects have been promoted twice before, at intervals of two years. The first one was the doll project between American and Japanese children. Fifteen thousand dolls were sent to Japan. The second was the friendship school bag project between American and Mexican children. Thirty thousand such school bags were sent to Mexico. With this growing interest, it is fully expected that at least fifty thousand friendship treasure chests will be sent to the Philippines.

These projects are not intended to be expressions of charity. They are symbols of friendship and good will. The educational value of these projects in the past has been greatly heightened by the reciprocal project of Japan which sent to this country 58 doll ambassadors, gorgeous creatures which with their accessories are valued at $200 each. *Miss Japan*, the gift of the empress, was valued at $350. She is now in Smithsonian Institute. The other dolls have answered over six hundred requests from all parts of the country for a sight of them, and receptions and welcome programs were arranged. Most of them are now placed in state museums or in children's rooms of public libraries, as a part of permanent exhibits.

Mexico is planning a reciprocal friendship project for this year. She is sending 49 complete and beautiful exhibits of the arts and industries of Mexico. This will offer a rare opportunity for our people to learn of some of the best things which Mexico has to offer.

Vacation Church Schools and Vital Education

IT is not too early to begin to think and plan concerning your vacation church school work for the coming summer. So at least the editors feel about the matter as you may judge from the several articles on the subject in this issue of the *Journal*. Read them carefully!

In many ways the vacation church school movement as exemplified in the better schools has done much to bring new life to religious education in the church. Consider first how these schools cover a wider field than we have usually considered in our Sunday programs. More projects, more handwork and other activities, and even natural, normal play have found a place there. And it is quite apparent that all these are very closely related to the vital interests and activities of the children themselves. There is here a broader and a more inclusive interpretation of religious education.

We rejoice also that the programs of these schools have pointed the way not only in the direction of extending religious education but also in improving its quality. Play is not introduced as so much bait to attract the learner, but guidance is given in learning to share in joyous fellowship through recreation. Handwork and projects are not encouraged because they provide just so much busy work but because it is realized that the best learning takes place *in* and not *apart from* activities which bring satisfaction. These schools have sought to promote learning *within* life itself, not learning *about* living.

Finally we may well consider whether the vacation church school movement at its best has not been a vital factor in creating a new attitude on the part of the church:

THE VACATION CHURCH SCHOOL

I am the Vacation Church School.

I am a mere youngster in the Religious Education Family. My older brothers, Sunday School and Young People's Society and Missionary Guild, were here a long time before I arrived. Some people call that lad, The Weekday School, my twin brother.

Though young, I am lusty and growing fast, and often proud of myself, and sometimes a disturbance.

I am an Engineer, for I take idle hours, and unoccupied children, and unused teachers, and empty buildings and put them together into a character building enterprise.

I am an Efficiency Expert, for I crowd into a few weeks as much actual education as my older brother, the Sunday School, can supply by spreading his efforts over a whole year.

I specialize on capitalizing leisure time for Christian ends.

I am not expensive.

I create no problems—rather I help solve them.

I need only some attention to grow lustily.

Try me!

I am the Vacation Church School.

—P. R. H.

namely, that the church as educator should be interested in the total life of the learner, not a section of life only, and that to all of life it must give a deeper quality, a nobler meaning in the light of Christian ideals and motives. From this it follows that whenever the church does take such an attitude and puts it into action, the learner himself realizes as never before that the church is interested in his everyday interests and activities as they may be ennobled and enriched.

What the better vacation schools have done for religious education generally your school may do for your church. It is just because the movement at its best comes so near to vital reality that children almost unanimously speak in such high praises of its program. And this life-giving influence is needed throughout the year and in all phases of educational endeavor by the church.

Religious Education and Christian Missions

THESE brief paragraphs are inspired by an experience of a religious educator among missionaries. The writer was accorded the honor of being invited to participate in the annual convention of the Foreign Missions Conference of North America held in Detroit in January. For the first time he experienced the privilege of sharing the problems of those who are engaged in the great task of carrying the gospel to other lands. The space here permits him to state but a few of what appeared to him to be the significant trends of this convention.

* * * * * *

One of the most gratifying trends which has taken place in religious work during the past two years is the rapid drawing together of religious education and the work in Christian missions. The first impetus toward this was given by the Jerusalem conference, which accorded an important place in its program to religious education, and preceding the conference had a number of groups of religious educators in different parts of America and Europe studying the problems of religious education with a view to paring recommendations for the conference. A second impetus to this tendency was given by the World Sunday School Convention in Los Angeles last July. The bringing together from all lands of people interested in Christian work was itself a combination of religious education and missionary education which should be rated as of the first magnitude.

* * * * * *

Religious education has much to gain by its association with the missionaries. Through their use of the educational method as an instrument in their work, our own interpretation of the meaning and value of religious education will be broadened. Witness, for example, the insistence of the missionaries that the one big problem is the relation of religion to all education. Important as they would regard the extension and improvement of the weekday school of religion and the Sunday school, they would insist that attention be given to the whole question of whether or not education is complete without religion as an intrinsic factor. Only gradually have we in America come to this broader conception of the mission of religious education.

* * * * * *

Another outstanding trend of thought resulting from the contact of religious education with Christian missions, is the emphasis on the development of indigenous lesson materials and organizational types. This is entirely in harmony with the educational theories which we have in this country freely expressed but too little practiced. The time will come, and in fact is already here, when religious educators in this country will be asked the question, "To what extent are you making American religious education indigenous with the local group in which you are promoting it?"

* * * * * *

In one of their emphases in religious education, the missionary forces are peculiarly at one with us. This is the recognition of the important place of the home in any process of religious education. Says Dr. Diffendorfer: "The great religions of the world have been propagated through the home. Mohammedanism has been kept alive for hundreds of years; Buddhism has extended herself beyond the land of her birth; and Hinduism has been the religion of countless millions for centuries and centuries, without the complex machinery of what we know as modern religious education. When you have analyzed the reasons for this growth and development it will be found that mother and grandmother have taught their religions to the children in the home and at the temples."

* * * * * *

One of the recommendations offered in this conference which struck the writer with particular force, was the suggestion which came from the rural life section to the effect that the fifth Sunday following Easter in each year be set aside as rural life Sunday. It was suggested that "sermons be preached on the theme of a gospel for the millions of people in the rural areas of the world, and that prayers be offered not only for the fruits of the soil, but also for the husbandsman himself, his wife, and his household, and for all rural life and work."

* * * * * *

We were greatly impressed by the frank recognition by this group of workers of the fact that in many quarters Christian missions have been brought into question, and are under the necessity of proving themselves. This was taken to be a wholesome sign, and there was no doubt in the minds of the members of the conference that the Christian missionary enterprise, while it may need to undergo changes to conform to changing conditions, will stand on its merits before the Christian people of America. Urgent words were spoken concerning the need for educating the ministers in the great mission of the Christian church. (How like our fervent expressions in conventions of religious education!) The conviction was expressed that—to quote again from Dr. Diffendorfer's paper on "Trends of Thinking"—"The way to avoid a gap between our present missionary problems and their solution, and the future religious leadership of our churches, is to bring the matter to our theological seminaries immediately. It is far more than bringing it to the attention of the professor of missions and comparative religions. It must be brought to the president, and the interpreter of the Old and New Testament, and to the professors of systematic theology and homiletics, because it concerns the impact of the whole Christian movement upon the world which is the concern of the modern preacher."

— PAUL H. VIETH

What Is It All About, Anyway?

By the
RIGHT REVEREND W. BERTRAND STEVENS,
Bishop of Los Angeles

THE absorbing task of organized religion is to make its truths real and vital in the hearts and minds of men. There is no antithesis between information and inspiration. They are both part of the same picture. The one ministers to the other and together they lead us to a knowledge of God's plan and purpose. Imagine a workman on a great engineering project. His job is to dig. He knows and cares nothing about the structure that is to be built. His desires, if expressed, would probably be less work, more sleep, and better food. Then think of him, by some shift of circumstances, transferred to the office of the chief engineer. Being naturally intelligent he begins to understand what it is all about; he learns to read blue prints; he catches the enthusiasm of the engineer and almost in spite of himself he becomes consumed with a desire to help. He forgets himself and his petty desires. The plan that was a mere abstraction becomes a fascinating reality.

Something of the same sort must happen in the religious life. We must escape from a piece-meal, dwarfed conception of life into an understanding of what it means to seek truth and reality in all of life.

"Reality" has become a catch phrase of convenient elasticity and vagueness. We all want the real things of life and the aim of religious education is to determine what they are. This is not easy. It is instinctive to associate reality merely with the things we can touch and see and handle. The general interest in scientific education is an indication as to how widespread this point of view is. It is easier for the heads of our great scientific schools to get large gifts of money than for the presidents of our small colleges. Scientific schools seem to deal with practical matters that can be translated into dollars and cents; small colleges seem concerned with abstractions. So runs popular fancy. Nothing could be farther from the truth, of course, for character is the most practical thing in the whole world. One of life's great tragedies is the inability or the refusal of an individual to emerge from the world of material things. That was the trouble with the rich young ruler in the New Testament story. He didn't dare to defy the tyranny of worldly possessions, and as someone has said, he went away and probably died of a frozen heart, the richest man in some little Galilean village.

Others find reality in life as it is. The control of conventions and traditions may be quite as absolute as is that of things, and in the field of religion it is especially dangerous. We so easily confuse the accidents with the substance. My years in the ministry have been marked by a constant struggle within myself of traditionalism against vision. It is just here that we face one of life's fundamental problems—that of reconciling the enthusiasm of youth with the experience of maturity. What shall we preserve and what shall we scrap? When are we large visioned and when are we playing the fool? These, and many similar questions, press us sorely as we try to live rationally and usefully in our complex modern world.

Much of our modern literature confuses reality with the less worthy things of life. The over-worked word "realism" carries the connotation that nothing is real, except the baser, sinister things in human nature. The theory seems to be that nothing is true unless it is unpleasant. As a result, the "debunking" process so popular of late throws out the baby with the bath. The truth is that our real selves are our best selves. We can quite properly refuse to be known solely by our weaker selfish sides. Man must bear the responsibility of his misdeeds but he need not lower his ideals to their level.

What then is reality? Religion says God is the ultimate reality. Is religion correct? Of course, for if God is anything, he is everything. He is the all embracing fact of life, or else he is a mere abstraction. If an abstraction, all our machinery of religious life, all our educational activity is lost effort. What we do and what we are depend on our conception of God. That is why religion makes as its primary objective, the establishment and the intensifying of the relation of man to God. Man must see beyond his little world of material objects, man-made conventions, and foolish appetites or else everything stops. The imag-

(*Continued on page 45*)

Getting an Early Start with Your Vacation Church School

By MYRON C. SETTLE

EVERY church should have a vacation school of as high quality as it is possible to have. There are always limitations to be contended with and handicaps to be overcome in any worthwhile undertaking. But in the case of an enterprise having to do with the religious education of children the best is none too good and in the struggle to provide the best, those in charge will not be overcome by difficulties and obstacles however mountainous they may seem.

One of the essentials to a successful vacation church school is *an early start on the preparatory processes.* Conversely, one of the most serious handicaps we can think of is a last-minute start with its desperate reachings for help from any old source and the consequent bad effect on the school. Proper preparation takes time and cannot be left for the week before the school is to begin. Adequate preparation often requires a month or more, depending on the intelligence and experience of those responsible for the undertaking. It is strange how ready we are, sometimes, in the business and agricultural world, to grant the necessity for thorough preparation but fail to make this knowledge "carry over" into the work of religious education.

WHEN TO BEGIN

Let us say that your school is to start on Monday, July 8, 1929. That is the date on which very many schools will start, those in charge preferring to get the "glorious Fourth" out of the way before they commence so as to have a clear right of way for a period of four or five solid, undisturbed weeks. To begin the school on the above date, it is none too soon for somebody in the local church to begin *now* to give serious attention to the early stages of preparation. This is especially true if the proposed vacation school is to be a "union school, or an interdenominational school. In the case of the latter there will be more factors involved that slow down preparation, as a usual thing. One of the very best vacation supervisors I know declares that the time for beginning preparation for the next season is immediately after the last season. That may be going to extremes but it has a good deal of truth on its side. "Commencement Day" and the days immediately following are the best time to think about next year's school if for no other reason than that memory is still vivid and experience details are easily recalled. If that one who has served as director or principal of the school is to be continued in that capacity another season, he will be keen to compare experiences immediately with other directors or principals and to learn from published accounts of other schools just what to avoid another time and what improvements, if any, to make. He will be on the lookout for good magazine articles relating the experiences of others and file away in the archives of his memory details that should be employed in the perfection of his plans for the new season. He will acquire the experimental attitude of mind from reading and study and thus fit himself for a more intelligent use of materials and methods in another year.

A VACATION CHURCH SCHOOL, ASBURY PARK, NEW JERSEY

WHAT TO DO FIRST

The first thing for any individual called upon to produce a vacation church school is to *inform himself.* Some workers will be more intelligent on the subject than others because of reading and previous experience, but this article is prepared mainly for the many lay persons who will be drafted by their churches and asked to be responsible for a school without having had any chance to know much about the institution. The files of the *International Journal* will give many stimulating suggestions. The new specialization text, *Administering the Vacation Church School,* by J. S. Armentrout, gives the technique of organization and a clear statement of objectives. Perhaps the most concise and practical directions for proceeding with the organization and administration of the school will be obtained from your own denominational board in the form of a special vacation church school pamphlet.

More and more are communities providing Vacation Church School Institutes or Standard Training Schools of from 3 to 12 weeks' duration especially for the training of vacation school workers—both teachers and supervisors. If such a school is available for you, be sure to get into it. But it should be borne in mind that most institutes occur late in the season, the latter half of June, which is rather late. The Standard Training School will, on the other hand, begin much earlier.

As a general principle, the more and better informed one becomes on the subject of the vacation church school, the more enthusiastic one becomes for the institution and the better one's method of preparation, all of which invariably reacts favorably on the outcome of it.

Enlist Church Officials

Every school begins with someone who has become interested in and enthusiastic for the vacation church school. It only takes one person to bring about a situation in the local church that will result in a vacation school. If this person is "sold" on the school himself, he can "sell" it to all the others necessary to make it a go. Frequently this person will be the pastor, or the primary superintendent, or the junior superintendent, or some other aggressive worker. It may well be the superintendent of the church school who visualizes the possibilities of such a school and has the good judgment and influence necessary to get others interested. Granted that some one person is alert to the need and the opportunity, that one should early proceed to interest some official group and endeavor to share his vision with them. It may be that the official board of the church, or the session, or the standing committee, or the prudential committee, or the committee on education in the local church is the place to present the plan. The workers' council of the church school is another body that should be enlisted. It will be a fine advantage to have the women's missionary or benevolent society interested in and talking for the school. All the support you can possibly secure for the plan is desirable.

Nearly 1,500 vacation church schools were held in China last summer

But, inasmuch as the school is a *church* school and ought to be conducted in the church, the consent and support of the official board of the church should be obtained before any further move is made. It should be a rule as invariable as the laws of the Medes and Persians that *a school is never to be started without the endorsement and backing of the local church.* Of course, where two or more churches band together to have a school the same law should apply. The reasons for this are obvious. In many cases it will be sufficient to have the endorsement of the committee on education, since this committee is empowered to speak for the church on matters having to do with religious education.

Adequate Financing Demands an Early Start

Some vacation church school workers boast that their schools cost them nothing year after year. This may or may not be a source of gratification. Only in exceptional cases may a school avoid expense and at the same time measure up to acknowledged standards of excellence. Everything else being equal, a school that costs the church something in dollars and cents will yield the best results.

All of which means that somebody will need to determine right early the amount of money necessary to run a school. This amount will vary in each instance, depending on the type of school held, the number of teachers employed, amount and quality of handwork materials used, whether or not janitor service and rent must be paid, whether or not transportation is furnished, and numerous other factors.

If the estimated cost may be determined in time to do so, the ideal way to provide the money is for the church to put the sum needed in its annual budget. Most churches arrange budget details in November and December. Hence the necessity for an early start. The sum cannot be placed in the annual budget if those conducting the school do not wake up to their needs until May or June, unless it be the May or June of the year previous.

If the religious education committee has a budget, perhaps that will admit of an appropriation for the vacation church school. In effect, this method is the same as above.

But what is one to do when no move has been made to put the school expense in the church budget and no fund is available?

The following practical plans have been used and are given somewhat in the order of their importance and value:

1. With permission of proper officials, call for pledges and subscriptions at the church services. Make the appeal in behalf of the *children.* Be sure to provide a dignified demonstration, if possible, show something of the proposed work of the vacation church school.

2. Make a private solicitation of the parents of church and community. Most parents believe in summer-time religious education for their children.

3. Supplement above with a canvas of merchants and business men of the community. His is a hard heart that can withstand the appeal of the children.

4. Give an entertainment or a food sale, or other sale, with all articles donated, preferably by parents of prospective vacation church school students.

It is the pastor's unique privilege to meet and minister to large numbers of boys and girls through the vacation church school

5. Charge parents with tuition fees. Fifty cents per week is low enough for this.

6. Take offerings each day in the school (the poorest way of all).

It ought not to be necessary to say that the most dignified way to finance a vacation church school is to put the cost in the church budget, or, in the case of a union or cooperative school, in the budgets of the churches interested.

Again may it be said that the vacation church school *ought* to cost something. It *will* cost something for somebody, but that somebody ought not to be the teachers and the "kiddies." If a church advertises to serve the community with a vacation church school, let that church be bold enough to assume the cost of the same, not asking the teachers and children to do this.

The Vacation Church School Committee

If the school is to be a success, there must be an allocation of responsibility for the oversight of it to either a committee raised especially for the purpose or to the committee on education itself, where there is such a committee. Such a procedure should result in strengthening the hands of the director and faculty and will so result if the members of the committee are educationally intelligent. One of the most tragic spectacles we can think of in religious education circles is the sight of a few women trying to carry on a vacation school with a feeling that nobody higher up cares a picayune "whether school keeps or not." This is not a dignified or a religious way to carry on a vacation school. A vacation school is entitled to as much oversight and committee cooperation as is the Sunday church school.

The duties of the committee are definite and important. The main duties may be cited as follows:

1. *Elect a director or principal.* This may be the pastor, the employed director of the church, or a person especially qualified for the service and appointed for the express purpose of carrying on the vacation church school each summer, if possible. The director should have specialized professional training equivalent to the Standard Leadership Training Curriculum. (See *Proposed International Standard for Vacation Church Schools.*)

2. *Choose the department heads and teachers,* in consultation with the director, who nominates and committee which elects. Teachers should be as highly trained as circumstances will permit and should be the same from year to year, if capable and growing. All workers should be compensated, although it is recognized that not every church will be able to pay.

3. *Choose the place for holding the school.* This will usually be the church building itself. With it should go permission to use certain definite rooms and equipment and certain play area, preferably out of doors.

4. *Choose the course of study.** This will be done in consultation with the director. If latter is trained and capable he should be accorded the privilege of naming the course and given the authority to purchase this material and all needed equipment and supplies. Definite provision should be made for prompt payment of all bills.

5. *Have charge of publicity.* This is important and is best carried out by the committee rather than the director. Public presentations at morning church services by members of the committee are very effective means of bringing the school to the attention of children and parents.

The Director and His Faculty

In the hands of these lie success or failure. No matter how well financed or how well advertised and recruited, if the director and his faculty have not made early and adequate preparation and endeavored to visualize

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*Write to the International Association of Daily Vacation Bible Schools, No. 100 E. 42nd St., New York City, for their new Booklist, giving classified, very briefly annotated lists of Vacation Church School source materials.

Walter D. Howell, Director of Field Work

DR. WALTER D. HOWELL has been appointed Director of Field Work on the International Council Staff and will assume the duties of this position on full time about September first. Arrangements have been made between the International Council of Religious Education and the Board of Christian Education of the Presbyterian Church U. S. A. whereby Mr. Howell will be granted a leave of absence for one year, which may be extended.

At the annual meeting of the Council Mr. Howell was elected Chairman of the Committee on Accrediting State Councils, the other two members of the Committee being State Secretary Walter E. Myers of Pennsylvania, and State Secretary A. T. Arnold of Ohio.

The urgent need of a Director of Field Work has been felt for some time but the appointment has been delayed because of lack of funds. Through the generosity of Mr. Russell Colgate the necessary funds were provided, and Mr. Howell was selected for the position. He is particularly well qualified in ability and experience for this work and the Council is fortunate in having secured his services.

Discontinuance of Children's Week

AT the annual meeting of the International Council held in Chicago in February 1929, the Children's Work Professional Advisory Section recommended that Children's Week as such be discontinued and that a general education week, preferably in the fall, be arranged. This recommendation was approved by the Educational Commission and the Executive Committee of the Council. The Committee on Church School Administration of the Commission was charged with the responsibility of studying the question of a general education week and to work out a proposed program which could be used probably by the fall of 1930. There will be no special program materials prepared by the International Council for Children's Week this year.

Records in the Church School

WHO in church school work has not felt the inadequacy of attention devoted to records? The school secretary is the most neglected person in the leadership training program!

The International Council has taken steps to remedy this condition. It has devised a new system of records, planned to meet the educational needs of both small and large schools. This system of records will be available early in the summer for experimental use.

An unusual opportunity is open to church schools which would like to be listed among the experimental centers. Only a limited number will be chosen. Any school desiring to serve as an experimental center should address its inquiry to the Bureau of Research.

A course on records in the church school is to be offered in both the Lake Geneva and Lake Winnipesaukee leadership schools. This course will be open to church school secretaries, directors of religious education, or any others who may be designated to make the necessary preparation to conduct the experimental work. Church schools desiring to enrol students should make application at once since the groups must be limited to twelve or fifteen.

Winnipesaukee Boys, 1928

What Camp Can Do for the Church

THE greatest investment we ever made as a church, was to send two young people to the International Camp last summer," is one of many testimonies of leaders. A few individuals from the group go to camp, see new visions, achieve new appreciations, acquire new skills, and gain new ideas and suggestions, and then return to live and share with the young people back home. Once a young person is in Camp, he is never the same again, he gets something which he never loses, something which lasts through the year and through life.

And after all, the most valuable and lasting leadership is that which the group provides for itself. Recently the writer sat in a young people's department where 120 youth were worshiping. The experiences of worship were planned by a group of young people with the help of a leader, and directed by a young person. "Who is the young fellow who led the worship service this morning?" I asked. "Ah, that is Jim———, one of the boys who attended the International Camp at Lake Winnipesaukee," was the answer. The group worshiped with reality, because their own leader knew how to lead them and had a real appreciation of worship himself.

Hiking at Geneva Glen

The annual church social was being held in a certain church last fall. All the plans were developed and carried out by a group of young people, most of whom were in camp last year. "Where did those young people get their training?" asked a visitor. "Well," said the pastor, "this church provides $400 each year to send young people to denominational and International camps. Most of these young people were in camp this summer. It's the best investment in our budget program."

A church in Michigan sent eight young people to Camp at Lake Geneva last summer and now boasts that all of them are teaching in departments of the children's division. Give a few of your young people the blessing of abundant Christian living which a good camp provides, and you will find new vision and spirit in the work of your church.

You will want some of your young people to go to camps of your denomination and some to your state council camps when such camps are held. You will also want your young people's group represented in the great army of youth who attend the International Camps each summer. Here they meet youth from Canada and many of the states, and nationally known leaders from the cooperating denominations and states. They have opportunity for a wide range of courses and many other experiences which are necessary for the enrichment and development of complete Christian living.

Last year the International Camps, six in number, had young people from 31 states, 2 Canadian provinces, and 18 denominations. These Camps will enter their sixteenth season this summer. Approximately 8,000 older boys and girls have shared in the fellowship and training of these enterprises, with 521 having graduated from a four-year course.

Who may attend? Wide awake youth who are eager to further follow their quest for the Christian way of life in a camp of the out of doors. Young people who are leaders in classes, departments, or young people's societies, in the local church. Youth who are leaders in young people's councils in districts, counties, and states. Young people who are graduates of denominational and state camps. College youth who are eager to learn more of the program of religious education of youth. Young people who are eager to train to be deans and leaders in young people's camps and conferences. Successful leaders of young people to serve as counselors in the camp.

There will be some special features in the program this summer. The Missionary Education Movement is cooperating with the International Council in securing outstanding missionary leaders, and at least one will be in each of the six Camps, to serve as a resource leader as well as to guide the thinking of the campers along the line of the great missionary task.

A second special feature will be the inclusion of at least one course for those people who are especially interested in becoming camp deans and leaders. These people may

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Opportunities for Teaching

By Edna L. Acheson*

A Delayed Teaching Opportunity

"Oh, look," it was a third year junior speaking to her group leader, "Here's your name on the church calendar. And see, here's a list of others—Donald Frazier, Idaho; William Blake, Iron County, Michigan; and B. A. Garrett, Nanking, China. Who are they? What do they do? Why are their names on our calendar?"

"Those are good questions, Irene. When we finish our task here and return to class we will see when we can answer them. But we must hurry now for we promised to have this room ready by eleven o'clock."

Preventing a Threatened Catastrophe

The class was helping the sexton and had assumed responsibility for the distribution of the orders of service. They worked peaceably for a few moments, then George went to the chancel to get a supply of leaflets and he spied the acousticon. "Hie, what's this? How funny! And here's a clock." And with the zest for exploration so characteristic of juniors he began investigation. Quick as a flash the other eleven were beside George.

Things might have been distressing had not the teacher recognized in this second teaching opportunity a situation which demanded immediate attention. "Sit down right where you are," she said, with that firmness in her voice that the class knew meant no fooling. "Long ago," she continued, using a conversational tone that quieted the group, "people had no churches such as we have. They hadn't even settled homes. Day by day they'd wander in search of grass and water. They knew nothing of irrigation so they couldn't make grass grow on the desert but they did know that no grass meant hunger. They thought they could persuade God to give them food if they'd offer him enticing riches so that they would win their way into God's favor. They'd offer him the things they, themselves, liked—animals, fruit, or food. After a time they conquered enough of the land to have settled homes. They built houses for themselves. They built a house for their God, too. It was really one of the first church buildings. Now one room in this church they called a Holy of Holies. No one could enter this room but their priests for the people said it was a place just for God. Although we no longer think God is in a special room, many people like to have this room where Dr. Brown preaches, quiet. You see when we are quiet some of our best thoughts come to us. And if all of us are quiet together in this place which is built to remind people of God, some thoughts almost better than our best thoughts come. So even today people like to think of this part of the church as a holy of holies. Wouldn't our class like to, too?"

Leading on Activities

"Mr. H——— is depending on us to distribute the orders of service. Let's get that done and I'll arrange with Mr. H——— for our club to come here on Tuesday. We'll learn how the acousticon works, provided, of course, that we can be trusted."

By Tuesday the leader had planned not only to tell about the acousticon but also about the happiness it gave deaf people. She planned to add that people of long ago thought they could buy God's favor through offerings in their holy of holies, but that men and women of today have learned to work with God so that by understanding his laws they can make instruments like the acousticon which brings pleasure to many deaf people. She knew that later her group would have stories of man's control of God's laws—some of it constructive control and some of it destructive control—and she realized that an understanding of Jesus' dream of a Kingdom of Love, one of the ultimate objectives of all church school teaching, would be furthered by the knowledge that the members of the family of God may work together with God as they had in making the acousticon in building this kingdom.

A week after this the leader of the group and three of her pupils were walking to church school. They passed the new city hall which was being built and stopped to look at it. "Oh, see that bell shaped thing on top."

"It's for the dome. You know they have one on the Capitol," volunteered Jack.

"See how much iron and steel they use," said the leader. "The whole framework is made of steel."

"We've been studying the iron mines in our social science," Bill and Jack broke in together. "One of the boys made a model of a mine and showed where they used elevator shafts, how far underground the men work, and the cars they use for taking out ore."

"You remember that Irene asked about Mr. Blake whose name is on our church calendar? He works with fathers and mothers and boys and girls who live in Iron County, Michigan. Most of these people earn their money by mining iron. Part of the offering that we bring to church school is sent to help carry on this work in Michigan. When we get to church school I'll give you some letters from Mr. Blake and some of our church magazines which tell of his work and let's be ready to tell the others about him."

More Deliberate Teaching

At the class session the boys gave the children the church order of service, called their attention to Mr. Blake's name and reminded them of Irene's question—the teacher's delayed teaching opportunity. In order to answer the question three lines of investigation were undertaken. The *first* one was in answer to why we bring offerings to the church. This led to a search for Bible stories that told the history of offerings. The first stories were from early Hebrew history and described the fear that prompted people to buy their way into God's favor. Jepthah's bargain with God and the price he paid was discussed. The protest when Saul was ready to sacrifice Jonathan, a pleasing youth, indicated the ever recurring tendency to change the idea of what offering God wanted. How the Hebrew idea of God led the Hebrews to change the Babylonian custom of leaving grain for the gods to one of sharing with the poor, the widow and the afflicted was shown by using the story of Ruth.

*First Presbyterian Church, East Orange, New Jersey.

On Armistice Day the children planned a service of worship which summed up their study. They wrote this introduction to their service:

"We have been talking together about offerings to God and his work. Long ago people thought they must pay the gods for what they received, by sacrificing different things to them—sometimes even people. The Hebrews, as the story of Jephthah shows, thought their God Jehovah was pleased with sacrifices also. They sometimes made human sacrifices just as the people around them did.

"When the Hebrews settled in Canaan they believed they must offer God certain parts of their crops and that Jehovah would be most pleased with the person who had the finest offering. Some of the men who thought more deeply came to believe that Jehovah would be pleased to see them share their crops with their neighbors and even with strangers. The story of Ruth shows this idea, and we have written a play about it which we will give to you."

The plot of their play centered around how Ruth and Naomi could earn a living. Ruth overheard some of Naomi's friends talking:

First Friend: "Why did'st thou bring that young Moabitish woman with thee? Thou art very poor and she will add to your burden. They worship other gods too."

Naomi: "Ruth is very dear to me. She has the love of Jehovah in her heart. But I am very poor. I know not how I shall live."

Second Friend: "Hast thou not heard of our new laws? Our nation has been poor, oppressed, and enslaved. Now that better times have come, we have special protection for the widows and the fatherless."

First Friend: "Yes, this is one of our laws. 'When ye reap the harvest of your land thou shall not wholly reap the corners of thy field, neither gather the gleanings of the harvest. Thou shalt leave them for the poor and the stranger.' "

Naomi: "I remember it was the custom among the Canaanites to leave the grain in the corners of the field uncut and not to pick up the scattered gleanings, and to leave on the ground the fruit which fell."

Third Friend: "With the Canaanites this was on account of superstition. The gleanings of the grain were for Baal or the god of the field. If they were taken he would be angry."

Second Friend: "Now we keep this old custom but with a different aim. We don't wish to keep Baal in good humor but to make life a bit easier for our neighbors."

First Friend: "We think that Jehovah is pleased with us when we share with our neighbors and are kind to the stranger."

As a result of this conversation Ruth says, "Then I, who am a stranger, may glean in your fields. Blessed be Jehovah, and blessed be his people who care for the helpless and the stranger."

Stories of Jeremiah, Amos, Hosea, and Micah showed an even greater change in the idea of bringing offerings and the climax was reached in a story telling of Jesus' dream of a Kingdom of Love and the possibility of men and women and boys and girls so sharing in the building of this kingdom that they ceased to bargain with God and became creative cooperators with him in building the Kingdom of Love.

A *second* line on investigation led the children to study their own church's cooperative enterprises in giving. How the money which one child brings is added to that which another brings and is finally sent to a church board where the offerings from many and varied groups are used for others was discussed. Problems about who really suffer when our offering is short or when we buy candy was discussed and failure to contribute was linked with suffering on the part of men and women and boys and girls who depend on the church for maintenance.

The *third* line of investigation led the children to study the special mission center to which their money went. They sent gifts to their Iron County friends and they wrote letters to the boys and girls there. They studied and reviewed their school work in iron mining, took up some of the needs for social legislation, found out the danger involved in supplying the world with its needed iron and steel. They began to realize that our everyday commodities are not facts to be accepted by expressions of the joint efforts of a long line of men and women who would be happier if they could see themselves as one in the great human-divine enterprise of building a Kingdom of Love. Finally, Mr. Blake visited their church school and they had the joy of talking with him, asking him questions, and learning from him of the boys and girls in their church community—"Which," said Jack, "is really a part of our church."

Summary

Throughout all of this teaching the leader had very definite ultimate objectives which she wished to share with her children. The first was the fact that religious ideas and customs are the result of a long line of history; that changes are taking place and will be taking place continuously; and that people have always joined in the quest for God. The second was the fact that Jesus' fundamental conceptions function today, that we can cooperate with God in bringing the Kingdom of Love to pass, that there is a great fellowship of those who have been and will be engaged in this enterprise and that the sore spots of our industrial life are the responsibility of the Christian church. The life that the group lived afforded opportunities for teaching some understanding of these great principles and as these opportunities presented themselves the leader endeavored to use them.

Next month's article in this series on practical methods for church school leaders will be—

"Centering the Lesson in Life—Choosing the Project" by Miss Blanche Carrier.

1929 International Leadership Schools and Camp Conferences

Leadership Schools

Geneva Glen, Colorado—August 5–17
Lake Geneva, Wisconsin—July 22–August 3
Lake Winnipesaukee, New Hampshire—August 5–17

Camp Conferences

Older Boys:

Geneva Glen, Colorado—August 20–September 2
Lake Geneva, Wisconsin—August 20–September 2
Lake Winnipesaukee, New Hampshire—August 20–September 2

Older Girls:

Geneva Glen, Colorado—July 9–22
Lake Geneva, Wisconsin—August 6–19
Lake Winnipesaukee, New Hampshire—July 23–August 5

For further information write to the office of your state council, your denominational board, or to The International Council of Religious Education, 5 South Wabash Avenue, Chicago.

The Daily Program of the Vacation Church School

By Lydia C. Perin*

Of course every teacher in a vacation church school should have a daily program, but this program should not be a daily time table. It should be rather a statement of objectives with an outline of possible procedures that might be followed and a list of available materials that may be used. The teacher should be constantly alert to the problems of her class and should modify her program to fit her developing teaching situation.

There are many forms that this program-outline might take. One very good plan is to list all activities under two or three main divisions as: worship, study, and practice in Christian living. In such a list worship would include the study of worship materials and the preparation for worship; study would mean the mastering of Bible, missionary, and ethical materials; practice in Christian living would include those activities in which the children play and work together.

Such large program units are easily dealt with. They include all essential elements of a daily program of religious education. They are easily related one to the other. The play and work periods may develop from materials used in worship or studied in the study period. On the other hand problems of conduct may arise during the period when the boys and girls are practicing living together and these problems may very well be made the theme of a worship service or the basis of a study period.

It necessarily follows that where attention is given to these logical relationships the order and length of the periods will not be rigidly prescribed. They will follow the child's interests and develop from his felt needs. It is good to open your school with a beautiful worship period, but sometimes the children are not ready for worship when they arrive at the school. A thoughtful study period may well lead to a fine worship experience. Work and play periods often introduce purposeful study hours. Length of time is not the most vital factor. How can we say, "the group will worship for twenty minutes?" It is so much more important that they worship in spirit and in truth.

Into one of our city schools there came one day a friend of ours with a huge armful of Japanese Imperial Iris, regally beautiful, spotlessly white, a new, unusual flower to us all. The children had been working on their notebooks but they gathered instantly about the flowers. They touched them softly.

"Are they real?" they asked.

An inspired pianist played the music of a call to worship which the children knew that told of the lilies of the field. (Thomas: *First Book in Hymns and Worship*, No. 93.) The children followed her as she played "Fairest Lord Jesus" and "This is My Father's World." They stood or sat about the flowers and the piano and sang and prayed about the beauty of the earth. This most informal worship period was the only one that the group had that day. At its close the children were told that they might have the flowers "to keep."

"Let's give some away," proposed black-eyed, beauty-loving Angela, "to those that are sick."

The girls had painted pickle jars for vases. The most beautiful jars were offered to hold the flowers. Three committees carried the children's gifts to the sick. Another committee was appointed to make something for the friend who had brought the flowers. In fact the iris became the program theme for two or three days, instead of an incident in a time table program that nothing must interrupt.

Always the children should have a part in planning the program. In the junior group, committee and pupil officers may be used to give pupil direction to purposeful activities. In the primary department pupil participation in planning and purposing is best secured by less formal methods. The teacher should discuss plans with the class and should encourage them to discuss things with each other. She should guide them in choosing worthwhile things to do.

Even beginners should have a voice in determining the program that they will use. They will worship, study, and practice living together as Christians just as their older brothers and sisters do. Their worship will nearly always be informal, spontaneous, brief. The study period will be a time for story telling, conversation, dramatic play, excursions to investigate environment—everything in fact that will teach active little hearts, minds, and bodies their proper relations to a loving Father-God and a very interesting brother-world.

For whatever department you are planning, if you examine your activities you will find that each one will fit itself into one or more of these three main divisions. Memorizing Bible passages and learning new hymns may be either preparation for worship or a part of your study period according to the purpose for which they are learned. Excursions and picnics are either investigations as an aid to study or a part of your practice in living together. The health program is both study and practice in living. Editing your weekly newspaper, cleaning up your room, caring for materials, planning parties, service projects, handwork projects, all are part of this practice in the Christian life. Even that often dreaded and dreadful "closing program" may be a project in planning and executing that is a real part of your school. It seems to me that by thinking of your work under these inclusive heads you will find it easier to make your school a place where lives are lived and life problems solved and still maintain a wisely balanced program of religious education.

That was the experience of Elizabeth Ann Jenkins. She had been to a laboratory school and had seen how they taught children and not subjects—in fact how they did not really teach in the old sense at all but rather guided

*Mrs. Perin is the director of the Cincinnati Vacation Church Schools.

the children in learning activities. Now Elizabeth Ann was going to try it out in her own vacation church school. She had several years of successful teaching behind her and she was very much tempted to go back to the "time table school" which she could run so efficiently. She was very much afraid that these new things would not work for her; very much afraid that her children would not accept and carry the responsibility as the children in the laboratory school had done.

Her program looked so indefinite as she took one last desperate peek into her notebook. It was something like this:

Theme: Being friendly with other children, here at school, in town, and all around the world.

POSSIBLE APPROACHES:

1. Being friendly with each other in school.
2. Bringing our friends to the school.
3. Being interested in children of other lands through the pictures and flags of many countries with which the primary room is decorated.
4. Being interested in children of other lands through the books about them which are on the reading table.

FOR THE WORSHIP PERIOD:

Songs

"Friends, Friends, Friends."
"Whisper Song."
"Jesus Loves the Little Children of the World."
"God's Children Live in Many Lands."

Bible Verses: (The children will know these)

"A friend loveth at all times."
"Be ye kind."
"God is love."
"Jesus said, 'Suffer the little children—.' "

Prayers

For our friends; to Jesus who is our friend.

FOR THE STUDY PERIOD:

Stories: Every picture in the room has a story that tells about friends. Many are children of foreign lands.

Conversation: As suggested by children's interests. To let them teach each other.

PRACTICE IN CHRISTIAN LIVING:

Games: Some way suggested by the children to get acquainted.

Work: This should develop from the discussion and story.

PROCEDURES:

As the children enter they will be allowed to help put the room in order; talk freely among themselves; discuss pictures, materials, etc. I will follow their interests.

All this was quite different from the neatly typed program of last year in which the use of each shining minute had been carefully planned.

Here is what happened in that school. The children, a primary group, six to eight years of age, came early. They found Miss Jenkins humming cheerfully to herself as she dusted a room that was not in the perfect order to which she had accustomed them.

"Can we help you?" they asked eagerly.

"If course you can," was the smiling answer. "We are going to have a school here. What do you think we had better do first?"

The children were full of suggestions. They worked busily for nearly an hour hanging pictures; unpacking supplies and putting them on shelves; arranging and rearranging chairs and tables. There was a wide variety of materials: clay, plasticene, drawing paper, construction paper, crayolas, scissors, old magazines, some packing boxes, some boards, tools, paper clips, rubber bands, paste, cord, pins, spoons, newspapers, flower vases, etc. The children handled them eagerly and Miss Jenkins thought that the school would start with a work period.

But it didn't. Just as the room was finished a teacher from the junior group came in leading a shy little girl by the hand. "This is my niece," she explained. "She is visiting me and doesn't know anyone."

"Children," called Miss Jenkins. "Here is a little girl that does not know any of us. Let's sit down and get acquainted."

The children gathered in a circle about her, most of them sitting on the floor; a few bringing up their chairs.

"Why there are nine boys and girls that I do not know," said the teacher. "If we are going to work together I think we should know each other's names. Has anyone a plan to suggest so we can learn names easily and quickly?"

After some discussion, it was decided to make head bands, "like Indians," a boy explained, and print the names on them. The group scattered to the tables. A supply captain brought colored paper, crayons, scissors, and clips from the supply shelves after the children had decided that these were the supplies they would need. Eight Years Old helped Just Six Years Old with the hard letters. Soon everyone was outfitted. They moved about reading each other's names.

"I know a song about us," said the teacher.

She sat at the piano and played, "Friends, Friends, Friends." Many of the group knew the words. Those who knew it sang it to those who didn't.

"I know a story about friends," said Miss Jenkins. Then she told the story of Mary and Martha and what they did when their good friend Jesus visited them.

"He is here with us, too," she said.

"Then we ought to be still and listen to him," said a child.

"And keep our room nice," said another.

"And not be fussy," volunteered a third.

"Isn't this a picture of the story?" asked a boy, pointing to "Christ in the Home of Mary and Martha" by Copping. He brought the picture into the group and the children discussed it.

One of the older boys grew restless. "Last year we made something in vacation school every day," he said. "I don't want to work," said a girl. "Tell about this picture." She brought up a picture of two African children.

"We want to work. We want to work," shouted the group.

It was finally agreed to save the story of the picture for the next day and to make something right away.

"I could make a jar like that one in the picture if I had some clay," said Tom. So he was sent to mix clay. Other children spread newspapers on the table, some examined the picture and decided to make beads like the ones that Mary wore. Three children modeled the well.

As they worked the possibilities of painting the clay were discussed. One boy had painted it in school and he told the others how it was done.

The three oldest boys asked about saws and wood.

"You're going to tell us about those niggers tomorrow. Don't they have lions and elephants down where they live?" asked a boy.

"There are pictures in those books over there," said one boy who wanted to saw. "If you had some thin paper we could easily make some patterns and I could saw wood and things when we put away the stuff."

" Can girls saw in this school?" asked Sarah. By a vote it was decided that they could.

"Goody, goody, I love to saw," she exulted.

"I hate it," said Betsy.

"Then Sarah can saw and you can do something else," said Tom. "Though I thought sawing was for boys."

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Vacation Church School Statistics for 1928

REPORTS and data in hand indicate that possibly 10,000 vacation church schools were held this past summer throughout America. This would mean 1,000,000 boys and girls instructed, trained, influenced—a real accomplishment, if true. But it should be borne in mind that statistical returns are very hard to get and at the moment of writing these are very incomplete. For this reason we cannot claim to know the real extent of the enterprise. The actual total reported is 7,467 schools. What proportion of the actual total these represent we have no way of knowing. There may have been 12,000 schools.

The Presbyterian Church, U.S.A., seems to be, as usual, first, in so far as the number of schools is concerned, having received reports from 2,229 churches that held vacation church schools. This religious body has been in the vacation church school business since 1910. The Baptist Northern Convention comes second with 1,559 schools. These two bodies report one-half of the total number of vacation church schools reported for 1928.

RESOLVED:

That we favor the organization of vacation church schools according to a standard program of sixty hours, preferably of six weeks' duration, and strongly recommend that leaders consider four weeks as a minimum length of term for effective work.

Committee on Vacation and Weekday Church Schools

On the basis of reports actually in hand from nine denominations, a study has been made that reveals some interesting facts and some that are not altogether gratifying. Of 3,299 schools reported, data were obtained from 2,119 schools with the following interesting disclosures:

Per cent of volunteer teachers. 73½ (Average)
Cost per individual school. . $79.07 (Average)
Cost per individual pupil. . . $ .80 (Average)

These statistics indicate that the large proportion of those who teach in our vacation church schools do so from a service motive and these are to be commended. The progress of the movement would never have been possible had it not been for the willingness of hundreds of women, and men too, to give their services without remuneration. But the fact that not more than one-fourth of the workers seem to be compensated is significant. The compensation idea needs to be more widely adopted as conducive, under right conditions, to a higher standard of workmanship.

As regards type of school, the data reveal the fact that only about one in four vacation church schools are "union" schools, or interdenominational in type. The proportion is:

Denominational schools 73%
Interdenominational schools. 27%

With the growing emphasis on the inclusion of the vacation church school as an integral unit of the complete educational program of the local church, the large percentage of interdenominational schools may be reduced in future years.

The most striking revelation growing out of the study of what data are at hand is that concerning "duration in weeks." For this purpose 1,532 schools, only one-seventh of the total estimated number but constituting a very respectable sampling from the country at large, were examined. Here is what was found:

40% of the schools were one-and two-week schools
31% of the schools were three-week schools
24% of the schools were four-week schools
5% of the schools were five and six-week schools.

It is distinctly disappointing to learn that 71% of the total number of schools included in this study were of only three weeks' duration or less. Only 1% of the schools were six-week schools. The study included schools of six leading denominations and a fairly wide geographical distribution, therefore is reasonably reliable. Moreover, the findings are verified to some extent by a study of 112 schools reported by one of the most active state councils in the country. The state involved is one in which vacation church schools have been promoted for years and contains the headquarters of several denominational boards. Analysis of the data of these 112 schools reveals the following:

45% of the schools were of two weeks' duration
24% of the schools were of three weeks' duration
30% of the schools were of four weeks' duration
1% of the schools were of five weeks' duration
None of the schools was of six weeks' duration.

In view of the *Proposed International Standard for Vacation Church Schools* and its requirement of sixty hours for the season, present-day vacation schools are not measuring up as they should. This condition calls for prompt remedy. The data may not be taken and accepted as indicating a decided trend on the part of old schools, which may year after year find themselves obliged to shorten up the term. But the data are clear evidence of a condition that should not prevail, namely, too many schools being held of short duration. The vacation church school must not be permitted to descend to the level of a mere perfunctory performance of only one or two weeks' duration. To be worthy of a place in the total program of the church it should be of longer duration. To be sure, religious education outcomes are not a matter of hours and minutes exclusively. But the aggregate wisdom of those who built the vacation church school standard says "sixty hours."

Vacation church school leaders, especially those who want instruction as to how to begin a school, how to carry it on successfully, what courses of study are available and the answer to numerous other questions, will find the pamphlet "guides" or manuals published by the Baptist, Disciple, Methodist and Presbyterian Boards very helpful. Some are free and others may be had for a few cents. Send to your Board for your copy.

Religious Education in Malaya

By Wade Crawford Barclay*

A UNIQUE opportunity confronts Christian religious education in Malaya—unique in several respects. It is practically unhampered by precedents and traditions. There is little of competition between sects, since the Christian denominational groups are very few in number. The attitude of adherents of non-Christian religions is less antagonistic than in some other parts of the world. Even Mohammedan rulers not infrequently enrol their children in Christian schools and in a few instances in recent years have invited the establishment of Christian schools in their communities. Religious education, within certain reasonable limits, may be carried on in weekday schools for which a large proportion of the cost of administration, salaried teaching staff, and buildings is paid by the British Government in the form of grants-in-aid. The schools of one denomination received in such government grants in 1927 three hundred and thirty-five thousand dollars. However, lest it be thought that the uniqueness of the opportunity is all of a favoring kind, let it be added that complicating conditions of race, language, and religious background, together with social and economic factors, provide a chance for Christian religious education to demonstrate what it may accomplish in a situation loaded with difficult problems.

An Anglo-Chinese Girls School, Malaya

Malaya—the Land

To most Americans Malaya has a very indefinite sound. An interesting experiment in geographical knowledge may be made by asking an average company of adult Americans to describe its location. If the test be made without discussion or privilege of consultation the usual result will be that a majority will completely fail in locating the country. Singapore is a more familiar geographical term but many fail to associate it with Malaya.

Malaya is the modern name of the Malay Peninsula. It lies at the extreme southeast corner of Asia, connected with Siam and Burma by the narrow Isthmus of Kra. To the east lies the South China Sea, a part of the Pacific Ocean; to the west the Straits of Malacca connecting on the north with the Bay of Bengal, a part of the Indian Ocean, and on the south with the Java Sea. Its northern boundary is 10° north latitude; its southern tip within less than 2° north of the equator; its area is approximately fifty-two thousand square miles. Singapore, the largest city, is not on the peninsula but on a small island of the same name as the city, at the south end of the peninsula, now connected with the mainland by a causeway accommodating both rail and vehicular traffic.

Politically, Malaya includes the British Crown Colony of the Straits Settlements (five in number); four Federated Malay States, under British rule; and five Unfederated Malay States under British protection.

Malaya is a strange combination of the old and the new. In Malacca still stands a fragment of the old wall that constitutes the most picturesque monument of the victory, early in the sixteenth century, of the Portuguese over the Malays, and the ensuing Portuguese occupation. Above the wall, on the crown of the hill, are the ruins of the old church of Our Lady of the Annunciation in the floor of which is the tomb where for some years after his death lay the body of Francis Xavier. Yet a few miles out of Malacca are areas of jungle still so primitive and wild that they are the native haunts of tigers. In a cave in the state of Kedah have been found Sanscrit inscriptions dated by archaeologists as early as 400 A.D.; in some of the more remote sections of Pahang and Trengganu there are settlements so untouched by contact with the outer world that the appearance of a white man is an occasion of unrestrained wonder. Not only so, there are vast tracts of jungle yet wholly unexplored, the soil of which in all probability has never yet been trodden by the foot of man in all the ages of animate creation.

Malaya—the People

Of the native races of the peninsula the Malays are by far the most numerous, though their occupancy is by no means exclusive. A few of what are believed to be the earliest inhabitants, the Semang, or "Negritoes," still survive. In mountain regions, living in tribes under patriarchal chiefs, are still to be found the Sakais, another primitive race. The latest British government census, that of 1921, lists in a total population of 3,300,000, no less than sixteen races. While the Malays now outnumber all other races, their numerical predominance is threatened by the Chinese. From the southern provinces of China emigrants have been coming to Malaya for more than five hundred years, but in recent decades their numbers have rapidly increased. Constituting more than one-third of the total population, in the towns and cities they number fully eighty per cent of all inhabitants. They are the business people of the peninsula. They own ninety per cent of the shops, most of the tin mines, many of the rubber estates, several coastal steamship lines, numerous banks and industries, and a large proportion of the house prop-

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erty in all cities, towns, and villages. They are industrious, enterprising, generous, and public spirited.

Next in number to the Malays and the Chinese are Indians, chiefly Tamils. The census of 1921 indicated one-seventh of the total population as Indian. Most of them are "coolies" on rubber estates, on public works, and in industrial establishments; a few are shop-keepers and contractors; many are clerks; some are teachers and members of other professions. The large majority of police-

By Burton Holmes, from Ewing Galloway

A Covered Wagon of Malaya

men and watchmen are Indians—not Tamils but Sikhs; so also are the usurious money-lenders, the "chetties" of every city and town—fat, sleek, and despised.

The Malays take little part in business and industry. They care more for seclusion and quiet than for noise and tumult; they prefer the simple village life—their primitive thatched houses half-hidden amid the trees and luxuriant tropical vegetation on the bank of a sluggish river—to the crowded streets of the cities. Not for them is the mad rush for gain. With rice in the *padi* field, cocoanuts in the trees, fish in the rivers, what more does man need? On the theory that the native population is entitled to preference the British have favored the Malays in education and in various other ways. As a result of this policy numerous Malays are to be found in responsible positions as officials and clerks, a few are teachers, and a yet smaller number are in business on their own account. They possess considerable mechanical skill, and most of the Europeans and others who possess autos have Malays as chauffeurs. The entire Malay population is Mohammedan in religion.

The Educational Opportunity

This brief outline statement on the land and its people offers a background for an understanding of the educational opportunity of Christianity in Malaya. British government policy, reenforced by the spirit of the age, has created, particularly in the last few years, a desire for education among the Malays. The Chinese are eager and determined in their quest for learning. And the Indians are second only to the Chinese in their interest in educational advantages for their children. Altogether, the demand for education has far outrun the facilities of the government. These facilities have rapidly increased in recent years, following a tardy beginning and a period of slow development, but their growth has not kept pace with popular demand. In many communities local committees of Chinese have established private vernacular schools.

Entering Malaya when schools were almost unknown, Christian missions soon found that no substantial progress could be made without attention at least to elementary education. So mission schools began to be founded. Increasingly conscious of its responsibility, friendly to Christian missions, and discovering that the missionary bodies were providing education at lower cost than it could be supplied under its own administration, the government entered upon the policy of paying subsidies to mission day schools meeting specified requirements. This has become apparently a fixed governmental policy. Altogether, seven denominations are represented in Malaya in missionary endeavor, but of these only two carry on extensive day school work, the Roman Catholic Church and the Methodist Episcopal Church. Statistics of the former are not at hand as this article is written. Methodist mission day schools number eighty-one with an enrolment in excess of fifteen thousand. By far the largest number of pupils are Chinese. Next come Tamils. The Malay enrolment, due to Mohammedan antagonism to Christianity and less zeal for education, lags far behind but is slowly increasing. Of the two largest schools, the Anglo-Chinese Boys School at Singapore has almost two thousand pupils, with an affiliated Continuation School enrolling one thousand additional; and the Anglo-Chinese Boys School at Penang with an enrolment in excess of eighteen hundred.

These are Christian schools, not only in the sense that they are under church auspices, the principals in every case either missionaries or Christian Asiatics, but also in that a definite period in the daily schedule is allocated to religious instruction, and "Scripture teaching" forms a recognized part of the curriculum. Surely an interesting example of a modern alliance of State and Church in religious education. There are two groups of schools, English and Vernacular (Malay, Chinese, and Tamil).

By De Cou, from Ewing Galloway

Palms and a Fish Pond, Singapore

Practically no subsidies are paid except to English language schools. Of the total enrolment in English schools in Malaya, more than one-half is in mission day schools. With this statement should be coupled another. *Of the total population of school age, probably not more than five per cent are enrolled in any kind of school.*

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Some High Lights of the Annual Meeting

THE annual meeting of the International Council of Religious Education, including meetings of the professional advisory sections, the Educational Commission, the Board of Trustees, and numerous committees, was held in Chicago February 6–14. The total attendance was approximately eight hundred.

Conference on Vacation and Weekday Church Schools

The annual meeting opened with an all-day Conference on Vacation and Weekday Church Schools which was attended by about two hundred fifty workers. The program was particularly strong and helpful.

Meetings of Professional Advisory Sections

The sixteen professional advisory sections of the Council held their annual meetings on February 7, 8 and 9 with the exception of the Publishers' Section which met on February 12. A program had been arrranged for each of these sections by their respective officers featuring topics of special interest. A large number of joint sessions were held combining two, three, and in some instances four, of the different sections. These joint sessions were very helpful in affording an opportunity for an exchange of views by leaders in different phases of the work. Each section is privileged to make recommendations to the Educational Commission on educational subjects, and directly to the Council on matters of administration.

Central Committee of the Commission

The Central Committee of the Educational Commission which, under the new arrangement, has taken over the functions of the Committee on International Curriculum and also acts as a general executive committee of the Educational Commission, held morning and afternoon sessions on Monday, February 11. This new Committee, of which Dr. Luther A. Weigle is Chairman, and Dr. Paul H. Vieth, Executive Secretary, demonstrated its efficiency by the capable way in which it handled the many important subjects that had been referred to it.

The Educational Commission

The new Educational Commission, combining the functions of the International Lesson Committee and the Committee on Education, met on Monday evening and continued in session throughout Tuesday the 12th. The Commission had a vast amount of work to do. Notwithstanding its new personnel, it carried out its functions in a most satisfactory way under the able leadership of Dr. Harold McAfee Robinson, Chairman.

Those who have followed closely the development of the International Council from its beginning seven years ago feel that the harmonious merging of the Lesson Committee and the Committee on Education into the Educational Commission is one of the most significant events in the history of the Council. To this Commission, made up of representatives chosen by the educational boards of the cooperating denominations, with twenty members at large selected by the Council because of special fitness, is committed the development of the entire interdenominational program of religious education which is recommended to the Council for adoption.

The International Council

The annual meeting of the Council, which held three sessions on Wednesday, and morning and afternoon sessions on Thursday, the 14th, was marked by a number of very important events. The reports of the officers of the Council and of the members of the Staff, presented in printed form, contained many important recommendations which were considered and acted upon by the Council. All of these reports, together with the complete minutes of the annual meeting giving in detail the actions taken by the Council, with a carefully prepared directory, are being printed as the *Reports, Minutes and Yearbook* of the Council and will be ready for distribution about April first.

Among the significant actions of the Council may be mentioned the following:

American Standard Bible. A proposal by Thomas Nelson & Sons, publishers of the American Standard Edition of the Revised Bible, to turn over the copyright of that edition to the International Council of Religious Education was adopted by the Council. An agreement embodying this proposal has been signed and the International Council now holds the copyright with power to license publishers and thus control the purity and integrity of the text. Provision is made for creation by the Council of the American Standard Bible Committee composed of leading biblical scholars of America to consider the revision of the text and make recommendations thereon at the end of five years.

State and Local Councils of Religious Education. The Council unanimously adopted the recommendations of the General Secretary that state and local councils of religious education should become accredited interdenominational agencies, recognized as auxiliaries of the International Council within their respective areas; and that the secretary of a state council should be in close working relationship with the International Council Staff, recognized as the representative of the International Council in his state. Through the generosity of one of the members of the Board of Trustees, provision was made for a Director of Field Work to give his entire time to the working out of problems peculiar to state and local councils.

Standards, Records and Reports. Among the most important recommendations of the Educational Commission was one favoring the adoption of a system of standards known as "International Standards in Religious Education." Five of these standards were approved by the Council and publication authorized as follows: (1) *Standard for the Sunday Church School, Type A;* (2) *Standard for the Sunday Church School, Type B;* (3) *Standard for the Beginner Department;* (4) *Standard for the Primary Department;* (5) *Standard for the Junior Department.* In addition, authorization was given by the Council for the

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The Seventh National Convention of the Brazilian Sunday School Union

By L. G. CALHOUN*

THE Seventh National S. S. Convention of Brazil met in Juiz de Fóra, in the state of Minas, Dec. 5–10, 1928, the First Methodist Episcopal Church and Granbery College (Southern Methodist) were joint hosts to the Convention. Both the church and the college bore testimony to the progress of religious education in Brazil. The Convention was largely attended, there were 158 delegates registered, representing six denominations, two countries, and five Brazilian states. This representation together with the spirit of cooperation combined to make this the most successful convention ever held in Brazil.

SOME OF THE 160 DELEGATES ATTENDING THE CONVENTION

The Convention was put on under the auspices of the Brazil S. S. Union whose General Secretary, Rev. Herbert S. Harris, is Field Secretary of the World's S. S. Association for Brazil. The Convention had as its motto: "Thy will be done." This theme was especially developed each day in the morning devotional studies conducted by Rev. William Kerr of the Presbyterian Theological Seminary of Campinas, Brazil. The first part of each day following the devotional program was given to the business of the Convention, and the early afternoons to the study by groups, of the different departments of religious education in the work of the churches. The remainder of each afternoon was given over to different forms of sports directed by Mr. H. Sims and Miss Helen Paulison, of the Y. M. C. A. and Y. W. C. A. of Rio. The evening programs took the form of popular meetings at which different phases of the world program of religious education were presented. Notable among the subjects presented, was that of Rev. Galdino Moreira, on the World Convention in Los Angeles. This report was complete and clearcut, at the same time he brought an inspiring message to the Brazilian Convention. The other especially noteworthy message was that delivered by Dr. H. C. Tucker, Secretary of the American Bible Society in Brazil, who gave the missionary outlook as he felt it in the light of the Jerusalem Council.

The question naturally arises: What in this convention marked it as different from any previous one? Or, what was there in this convention that was particularly significant? Perhaps, the sentiment expressed by the outstanding Brazilian Protestant, Rev. Prof. Erasmo Braga, to the effect that religious education no longer occupies an insignificant place in the development of the individual, but an integral part of his life, exemplifies the present day attitude of the Brazilian leaders. The recent convention showed the results of the conferences conducted by Dr. Wade C. Barclay with the Brazilian leaders in Rio in 1927. Dr. Braga set before the convention the plans and objectives of those who studied the situation with Dr. Barclay. These plans include the organization of the religious education program in all its phases, the preparation of complete curriculum and pedagogical material, and the immediate development of a standard 120 hour training course.

In a concrete way the writer feels that two significant steps were taken, which augur well for the progress of religious education in Brazil. The first of these was the reorganization of the National S. S. Union, whereby the cooperating ecclesiastical bodies now have the power of appointing the members of the Union which numbers approximately twenty-five members. This Union is now essentially a Council of Religious Education, which includes a permanent Committee on Religious Education, which will concern itself chiefly with the technique of the movement. It should be added that this new organization was not forced on the Brazilian church by outsiders, but was planned by a National Council of Religious Education. This Council automatically became the new S. S. Union, when the Convention adopted the suggested changes. In this way there will be no delay in putting into effect the changes adopted by the Convention.

The other significant step was the adoption of a standard of efficiency, with five main divisions: organization, character formation, the training of workers, building and equipment, and relations to other bodies. This standard was planned after a careful consideration of other standards, among which was the *Proposed International Standard for the Church School.* In the standard adopted the leaders feel that the program is adapted to the national conditions and yet includes the essentials of the International standard. Those familiar with the religious education movement in Brazil feel that great progress has been made since the last convention in 1925, and all came away feeling hopeful for the future.

Already plans are under way for the World's Convention to be held in Rio de Janeiro in 1932. Brazil is looking forward to this convention as a great source of inspiration, and at the same time feels that she will be able at that time to show the delegates from other parts of the world a well defined program of religious education producing worthwhile results.

*Professor of Religious Education, Lavras, Minas.

The Purpose of Work and Play Periods in Vacation Church Schools

By Walter D. Howell*

IT has been claimed by some that periods of craft work and other forms of expressional activity have no justifiable place in the program of the vacation church school. The same claim is advanced regarding periods of supervised play. The objections to such work and play elements in the program which are voiced most frequently are these: such activities are out of place because they do not contribute to the teaching of religion; they are put into the program merely as a lure or bait for the attendance of the children and have no other purpose; they are just a sort of "camouflage" for the real purpose of the school—an attempt to provide something attractive to disguise the unattractive Bible teaching that is to be given.

Play Time, Philippine Islands

Persons who offer such objections reveal a complete misconception of the true purpose of the activities in question, as they are intended to be used in the vacation church school. This misunderstanding is widespread. It is only just to admit that it has been fostered by a great deal of bad practice in the use of work and play in religious schools. Many vacation school teachers themselves seem unaware of the purpose of such elements in the program.

Two statements are here offered of the real purpose of work and play periods. They differ only in their wording, being simply two different attempts to convey the same meaning. The first wording is this: *to give the pupils practical experience in Christian living.* The second wording varies but slightly, but it is preferred by some leaders. It is: *to give the pupils guided practice in Christian living.* In order to get the complete thought, it should be remembered that this practical experience—or guided practice—is to come in the closest relation to Christian worship and Christian instruction as it may so easily do under the favorable situation enjoyed by the vacation church school.

It is rather universally conceded that if Christianity breaks down anywhere, it breaks down in the way it is *lived* by professed Christians. It is likewise admitted that the most frequent failures in living Christianity are met in the work and play phases of life. If adults alone are in mind, work and play will naturally be interpreted in terms of business and industry, social pleasures and recreation. The best definition of play in its fundamental sense is that given by a great specialist in recreation, Dr. Luther Gulick, "Play is what we do when we are free to do what we will." That is a sound, scientific definition.

It is not the purpose of this article to present any comprehensive argument for the character-building or character-wrecking potentialities of work activities and companionships, or of play activities and companionships. The truth is too obvious for argument. Among the factors that influence character in the growing, few, if any, are more powerful than these: the sort of work one does; how one does that work; the sort of persons with whom one works; the play life in which one shares; how one plays; the sort of persons with whom one plays.

The vacation school leader who understands the significant opportunities, and the true purpose of the work period in the daily schedule will be more concerned with what is happening in the lives of the pupil workers than with the work process that is under way. He is not there, primarily, to teach how to make something nor to superintend the accomplishment of some task. He is there to guide or coach the boys and girls in living like Christians while they work with their companions. Doing their work well is one of the things involved in Christian living, but by no means the only one.

Similarly, the leader in charge of a period of supervised play is thinking more about influencing the Christian living of the pupils through play than about teaching new games or providing a time of relaxation in the midst of less active school periods.

The ever-present opportunities for coaching children in Christlike living may be brought to mind by a few illustrations of unchristian acts and attitudes often observable in a craft work period. A boy sneaks into the work room ahead of time and selects for himself the choicest bit of material or the best-conditioned tool. A girl laughs at a poor piece of needle work another girl has done and invites the ridicule of others by holding it up for all to see while she jeers at it. A pupil brags about his own work and insists that no one else has done so well. A girl who does her work easily and completes it quickly fails to help the awkward learner by her side. A pupil is repeatedly careless, untidy and wasteful of good material. A woodcraft worker covers up a mistake or defect with a daub of paint, thus showing a willingness to offer dishonest work as his product.

It will readily be seen that among a number of desirable outcomes in the lives of the pupils that may be sought in

*Board of Christian Education, Presbyterian Church, U. S. A.

work activities are such as these: unselfish sharing; Christian consideration of others; kindness; "Golden Rule" helpfulness to companions; self-control; humility; stewardship of material values; honesty in work.

Very many opportunities for making play periods actual practice in living like Christians will appear to the observant and thoughtful supervisor.

Here again the pupil outcomes that may be cultivated are clearly discernible—self-control, honesty, truthfulness, fair play, unselfishness, helpfulness, cheerfulness when things go wrong, perseverance, cooperation, loving care for others, "Good Samaritanism."

Further values may be developed in work periods that are important in a church-centered program of Christian education. These center around the principle of a Christian motive for the work activity. Making articles for use in the church or church school, or to send to a hospital, a children's home or a mission station, or providing gifts for less fortunate children—this type of thing is well known. Then there is a real possibility of added value for distinctively religious education in correlation of work activities with Bible elements in the program, when this follows sound educational principles for expressional training.

When all is said, if there were no other value in vacation church school work and play periods, this one value would amply justify their inclusion in the program: *they help the child to carry with him through life the conviction that his Christianity must always control his work and his play.* They fix in the child habits of Christlike conduct that govern his living in those areas of life where Christlike conduct is most frequently absent—the areas of money-making and recreation.

A WORK PERIOD IN AN OPEN-AIR KINDERGARTEN, BROOKLYN, N. Y.

SERVICE INQUIRIES

A Question From a Director of Religious Education

In the new religious education building of our church there are very excellent accommodations for a weekday nursery school.

We feel that we do not know enough about the arguments for and against such a school or the best methods to go into anything yet.

Can you refer us to literature on this subject which might be helpful to us, or can you give us the names of churches with names and addresses of ministers where a nursery school is maintained?

Answer

As you know, the nursery school movement is very young, especially as it relates to the church, and it has been necessary to get the most up-to-date bibliography possible before attempting to answer your inquiry.

In the weekday nursery school of the church my judgment would be that you would have a program very similar to that in the nursery schools as they are conducted outside the church. You would, of course, be at liberty to have more direct religious emphasis which would be a great advantage. I think, however, you would want to look into the matter of the nursery school rather thoroughly from every viewpoint before launching your church school group. The following literature is suggested:

Bulletin No. 24396 "The Nursery School." Division of Nursery School, Kindergarten—Primary Education, Bureau of Education, Washington, D. C.

Progressive Education, Feb., 1929, An article by Lois Meek on Pre-school Education.

The 1928 Year Book of the National Society for the Study of Education, devoted entirely to the pre-school movement.

Children in the Nursery School, Johnson, John Day Co., New York

In addition to these books on the general subject of nursery school work, how it is planned and carried out, you are no doubt familiar with the periodicals dealing with this field which are published by the denominational publishing houses: *First Steps,* Methodist Book Concern, Cincinnati; *Pilgrim Elementary Teacher,* Cradle Roll Section, Pilgrim Press, Boston; *Babyland,* American Baptist Publishing Society, Philadelphia; and you may also be interested in writing to Mrs. M. M. Hughes, 2804 Ensley Avenue, Ensley, Alabama, and Mrs. Burt Morehouse, First Methodist Church, Pasadena, California, both of whom have had experience in conducting weekday nursery classes within the church. There may be others, but these, together with the one of the First Baptist Church, Evanston, which you mention, are the only weekday nurseries within the church of which I know.

A Question From a District President in a Farming Community

As our district president of Sunday school work I am wanting suggestive helps for conducting convention programs. Our district is made up of eight small schools and we have a convention at one of these points each fifth Sunday in the year. We have been discussing various subjects relative to Sunday school work but feel that there has been too much of a sameness in our programs and are wanting helps to give variety and thus keep up interest. Our conventions are well attended having as many as 200 in attendance in a farming district. We had thought of a short play which would bring out in a forceful manner some of the needs of the Sunday school. Please send us what you think we need or helps which would suggest some plans.

Answer

I wonder if you are able to divide your conference into sections—say a conference for workers with children, a conference for workers with adolescents, and a conference for general workers, pastors, and adult workers. If this can be arranged, I think it will add interest to your meetings, for the reason that the discussions can be more definite. If this is possible I should suggest that there be one session in which all the members of the group participate in a well planned worship service, and discuss plans of organization for the church school as a whole.

A review of some book dealing with the work of the small school, such as Sensabaugh's *The Small Sunday School,* Cokesbury Press, Nashville, or Raffety's *The Smaller Sunday School Makes Good,* American Sunday School Union, Philadelphia, might be made the basis of discussion.

If such a book can be divided among three or four people, and have each one report on certain chapters and lead the discussion regarding the points considered in those chapters, it would give variety and definite point to the meeting.

Then in the departmental conferences practical problems could be discussed and definite plans for community activity with each age group could be launched.

For the work of the children's division, leaflets bearing on the departments, such as those furnished by the denominational boards or the International Council, can be made the basis of discussion. In the adolescent group the program of the Christian Quest materials can be made the basis of a discussion.

I should suggest the following pageants which might be effective for the situation for which you are planning:

"The Messenger of a New Day" by Edna A. Wilkins, Methodist Publishing House, 810 Broadway, Nashville, Tenn.

"Tomorrow" by Margaret Slattery, Methodist Publishing House.

"Teaching Them to Observe All Things" by Mrs. Jere Marvin Glenn, Methodist Publishing House.

Address your questions to the *International Journal,* "Service Inquiries."

Play and the Church

By Irma M. Whiston*

A FEW years ago educators had to emphasize the truth that "All work and no play makes Jack a dull boy." The children were given many home responsibilities which, added to their school work, meant little leisure time for pure play. Had there been time there would have been little opportunity for play outside the simple amusements of the home—corn popping, reading, and, of course, the community "Singing School." The need of play to make a well rounded character development became felt and much stress was laid on the value of a program of recreation for church, school, or social center.

Now our problem is not so much providing recreation for our young people as it is guiding their selection of amusements for their leisure time. No longer do we feel the lack of opportunity for play, but commercialized interests have provided such attractive amusements that we are tempted to reverse the old epigram to "All play and no work makes Jack a dull boy," which we cannot but believe is equally true.

We went to a young people's banquet the evening after Hallowe'en to help organize a young people's society in a neighboring town. The minister's wife was not present and, as she is a capable young people's worker, we asked where she was. Her husband replied: "She is ill today from the effects of last night's rowdyism." For the moment I forgot it had been Hallowe'en and expressed surprise: "Rowdyism? What can you mean?"

"The town was in an upheaval last night," he answered. It seemed that every young man and boy in town, and many girls, too, were out and on an orgy of destruction. Householders had to sit up all night to watch their property. Hundreds of dollars' damage was done and we are all quite excited about it."

Reading the news notes in the papers of our vicinity we read account after account of wholesale destruction of property in various cities and towns in the mad hilarity of the Hallowe'en spirit. It came as a shock to me. Surely in our town I would have expected as much activity of this kind as anywhere with as large a high school group of "regular fellows" as in any of the other towns and a large boys' college as well. But we hadn't had any trouble. Oh yes, I had seen one garden bench strung up to a lamp post and had smiled in retrospect over memories of pranks played in my own youth. Why the contrast between peaceful Hamilton and the extreme lawlessness in the neighboring towns? It didn't take much thinking to learn the key to the riddle.

The wise leaders of the young life of Hamilton recognized this Hallowe'en spirit in the boys and girls and utilized it in a play program! They made it their *aid* instead of their *enemy*. The week immediately before Hallowe'en saw seasonal parties in churches, schools, and homes. In addition parents dressed the younger children in fancy costumes and early in the evening allowed them to "scare" neighbors and friends who in turn gave them apples and sweetmeats laid in stock for the occasion. So the little ones had their *fun* in a wholesome *directed* way.

During the evening there were parties all over town where young folks met ghosts, had fortunes told, ducked for apples, and in every way gave vent to the Hallowe'en spirit in a perfectly harmless riot of fun.

The week's program at one church may show what was attempted: Monday the young married couples' class of the church school elaborately decorated the social rooms with all the appropriate "fixin's" and had their party. Tuesday afternoon the juniors used the same room and had a wonderful time. Wednesday we broke into the "play" program, with one of "pray" and, using the same room, had the regular prayer service. (The funny thing about youth is that play and pray always can go hand in hand.) Thursday night the Men's Brotherhood had a festival, and Friday night the young people's society with the college men as guests had a royal time. Each group in the church had outlet for the enthusiasms and good spirits of the season under *sympathetic supervision*. Other churches and town agencies did the same. In other words, Hamilton adult leaders kept the youth of the village so busy having a wholesome good time during the whole Hallowe'en season, that there was no rowdyism, and both young people and adults were satisfied.

One of the greatest problems the leader of youth has to face along the line of amusements is the low, commercialized, public dance. We have met that situation similarly to the way we met the Hallowe'en one. When my baby girl came running to me the other day, holding the shining shears in her hand I did not say, "Put those down, Ruth, you can't have mother's shears!" No, I picked up a bright golden orange and called out, "Ruth, look what mother has for you!" Bang! went the shears to the floor as the little one ran to me for the better joy I held out to her. Thus I chose for her, even while she chose for herself.

Neither can we say to our youth today, "No, you can not go to the public dance" and leave it there. We must offer something better so they will leave the evil and cling to the good. We must put up a church-centered, wholesome, and an *attractive* program of recreation for our youth, and I am willing to trust our boys and girls to choose wisely. Some one has said, "We needs must love the highest when we see it." The difficulty today is that church leaders are so busy saying "Don't! Don't! Don't!" to our modern youth that they haven't time to build an attractive enough church program of play which will challenge the youth with "Do! Do! Do!"

One of the chief functions of a play program launched by the Christian church, in my mind, is to attract our young people away from the harmful influences of commercialized amusements of today. However, merely attracting the youth to the church play program, by using the "bait" of a church movie or a church social is not enough. We cannot hope to compete with the commercial forces on their own plane. But if we attack our problem in the spirit of Christ we can always win, for we have an appeal to the best in the youth, that they have not.

(*Continued on page 48*)

*Fitchburg, Massachusetts.

An Informal Worship Program for Primaries

By Lina A. Rauschenberg*

WHEN we begin to plan a worship program for primary children there are two principles, aside from those of unity and progression, that we must consider. The first is this—real worship for a primary child must be based on his experience. We have heard that statement over and over again, as we read it our minds declare it to be sound; and yet in our ardor we find something new, we sometimes forget it. But how can we expect little Floridians to voice their love and gratitude to God in words that tell of soft flakes of snow? How can we look for evidences of appreciation in the tones of a boy born and living always in a city tenement, when we sing about hills and fields, mountains and valleys?

If we are to base our worship programs on experiences, let us investigate the experiences our children are having. What are they doing at school? At home? How do they spend their afternoons? What things do they enjoy most? What are their problems? What are some of the things they see every day? What is going on in their class sessions at the church school? What is uppermost in their minds when they talk freely with you? If we can take these seemingly commonplace experiences of children and so enrich and interpret them through the songs, stories, pictures, and Bible material of our worship programs, that we help them to find God in the things they see around them every day, help them to know that God loves and cares for them through countless friendly acts of those who live and work with them, help them to set up for themselves standards of Christian living, following the example of Jesus—if we can assist children to discover more and more ways to express their gratitude to God, then we will have accomplished something that will be of permanent religious value to them.

Another principle that always applies to both the building and the execution of a worship program for primary children, is that which makes for simplicity, informality, and gives opportunities for natural expressions of interest and good will for each other, and of love and thanks to God. It is easy to assemble on paper a program that is to be rigidly presented on Sunday, but when that is done we may expect an artificial, mechanical response from our group. The most valuable programs of the informal type come when a child or a group of children give the lead to the morning's procedure. A class may be planting a flower box, or packing a box of toys for a day nursery, or perhaps a child will relate an experience he had on the way to school, or he may ask a question about a picture in the room that will open up a discussion leading to real worship. When these things happen, the leader must be quick to change whatever plans she has made in order to grasp the opportunity presented. This may occur frequently when children feel some responsibility for the success of the department and are allowed a great deal of freedom of expression.

However, we recognize the fact that everything that happens in a department on Sunday morning cannot be used as a basis of worship, and because we cannot count on the occurrence of a desirable experience, the wise superintendent will have carefully prepared a program to be followed most informally. She will also have at hand any materials with which she hopes to create a situation in which worship may follow naturally. She may wish to use a bit of instrumental music that can be interpreted to children, or she may have for consideration a cocoon hanging from a twig, or a basket of sea shells, a story, or perhaps she will present some real need and then plan for a free exchange of ideas that will develop an enterprise to meet this need. We may say it is a part of the superintendent's job to "set the stage,"* bearing in mind the abilities and the limitations of her group.

How An Informal Program Was Carried Out

One cold morning in February I saw a superintendent do both of these things: she made a complete change of plans after reaching the church in order to take full advantage of the kindly act of a friend, but she also had a little time to set the stage. Go with me as I enter the department. Note the common experiences that come to light in the conversation, see how the children's knowledge of flowers returning to life in the spring was enriched and extended by providing the new experience of examining the flowers growing in a glass box in the dead of winter, and by tying up these experiences with beautiful verses from the Bible and with some songs that they had grown to love. Although some rapid thought must have been given to the songs and verses that were used and also to the general plan of the program, note the freedom from restraint, the general spirit of good fellowship, the frank interest that pervaded it all. Finally, note how the conversation is directed step by step to a sincere expression of love for God.

Just one little boy was visible when I first opened the door.

"She's out there," he said, pointing to the hall.

At that minute "she," the superintendent, came in.

"Well," she said, "I have just been putting away the most adorable Chinese picture. I had planned a world friendship program for this morning, but our good friend, Mrs. Beckham, has sent over the loveliest miniature conservatory just for today. I think we would prefer to talk about that and leave my little Chinese girls for next Sunday."

It was so very cold and rainy that the group was smaller than usual. Nevertheless, at 9:30 the pianist began playing bits of melodies from "Soaring" by Robert Schumann (Opus 12, number 2). After the children were settled comfortably, the superintendent addressed some very friendly words of welcome to Eugene who had been out for several Sundays.

"Did you have the flu, Gene?" asked Mary, concern plainly written on her face.

Eugene, "Yes, and my mother did too. But I'm all right now. I went back to school last week."

Superintendent, "We are so glad that you are well, Gene, and that you could come to church school this rainy morning."

Gene, "Mother said it wouldn't hurt me if I put on my slicker and overshoes, and if my father would drive the car right up to the door."

*Mrs. Rauschenberg is superintendent of the primary department, St. Mark's M. E. Church, South, Atlanta, Georgia.

**Curriculum Making In An Elementary School*, Lincoln Elementary School Staff, see Chapter IV, on teaching technique.

Superintendent, "All your bright eyes and smiling faces make me think of that verse that we sing when we are very happy on Sunday morning."

All sang very softly but joyously, "Enter Into His Gates" from *Carols.*

Superintendent, "Gene, would you like for some one to tell you what we have been doing at church school while you were sick?"

Jack, "That's too many things!"

John, "Well, we made a place to feed birds, up on the porch roof where the rain couldn't get to it."

Mary, "And some of us bring crumbs and beef suet every Sunday to put on it."

Superintendent, "Have any of you seen any birds feeding there?"

Betty, "We saw some, but before we could tell what kind they were, they flew away."

Superintendent, "I expect more come during the week when we are not here to frighten them."

Betty, "They must, for the food is nearly all gone every Sunday."

Superintendent, "Eugene, another thing we have done was to learn a new song about winter. Frances, in that song we find a way that God takes care of birds."

Frances, " 'Gives them a coat of feather, to protect them from the weather.' "

Superintendent, "Let us practice that song again this morning."

All practiced "Winter Song" from *Songs for Little People.*

The superintendent then motioned to the pianist who again played some soft melody from "Soaring" while a group of late children entered and found seats.

Superintendent, "I am glad that some other children could get out this rainy morning. We can have such good times here with so many friends."

All sang "Friends, Friends, Friends," by Elizabeth McE. Shields, Presbyterian Committee of Publications, Richmond, Virginia.

Superintendent, "One of our grown up friends remembered us this morning, and has sent us a gift for today." She drew a low table from the corner and placed on it an oblong aquarium in which tiny woodland plants and flowers were growing. A soft but quite audible breath of admiration passed over the children.

Ben, a first grade child said, "I've been wondering all this time what that was."

Superintendent, "Have you, Ben? Would you like to come up close to see it better?"

Not only Ben but all the others in turn were allowed to examine close at hand this tiny garden of wild flowers growing in the glass box.

Roy, "I know what that is, it's a heart leaf. Some grow near to my house."

Superintendent, "It is just like a green valentine."

Charles, "I call them pitchers, cause see," he squatted down and pointed to the partially visible bulbs, "the roots grow round and hollow like a sure enough pitcher."

Louise, "What are these flowers?"

Superintendent, "Does any one know?" Since no one did, she continued, "They are hepaticas. See how straight the flowers stand, and how very glossy are their leaves, different from the heart leaf, but just as pretty."

Eugene, "This is a fern. My mother has some but they are bigger—bigger than this whole box."

Philip, "I thought this was a fish bowl when I first saw it."

Marie, "It is."

Philip, "Then why don't you put some fish in it?"

Superintendent, "If we put fish in it what would we have to put in first?"

Marie, "Oh, fill it up with water."

Superintendent, "Then what would happen to the plants?"

Marie, after a moments thought, "I guess they would die—drown may be."

Hugh, a third grade boy, "What's this glass over the top for?"

Superintendent, "Can you think of a reason?"

Hugh, "To keep them warm?"

Superintendent, "Yes, the glass cover makes it warm inside—just like the springtime to the flowers. Raise the cover for a minute and put your hand in. There is another reason too. Let us see if we can find it. What are some of the things the plants must have in order to grow?

Caroline, "I know, sunshine, water, and food in the ground."

Superintendent, "Yes, the sunshine goes to them through the glass. Did any of you ever visit a green house to buy flowers? How did it feel under the glass roof?"

(*Continued on page 46*)

The Town Where No Birds Lived

By Mary Alice Jones

"BANG!" went Farmer Henry's gun. His son came running out to see what was the matter. "Only another of those terrible birds," Farmer Henry said. "I don't know what is to become of our crops if something isn't done to get rid of them. They are eating the crops as fast as they come out." And he went on about his work, grumbling as hard as he could.

That evening he went to see Farmer Robert. "What are we going to do about these birds?" he asked. "They are eating up my crops."

"Yes, they are in my fields too," Farmer Robert agreed. "Something ought to be done."

And so Farmer Henry and Farmer Robert went to the neighbors around and told them what harm the birds were doing to their crops. After a while they took it up with the mayor of the village, and he called a meeting of all the people of the town to decide what was to be done about the birds. The day of the meeting came. Many people made long speeches about how troublesome the birds were. Then the schoolmaster got up in the meeting and pleaded for the birds. He told about their sweet songs and about the way they killed bugs that were far worse for the crops than anything else. "What does it matter if the birds do eat a few handfuls of grain?" he asked. "Surely it is worth that much to have them sing in the trees in summer and keep away the insects." But the farmers would not listen to his plea, and a law was passed ordering all of the birds killed. A holiday was decreed, and everybody stopped work and went out in the fields and woods and killed the birds. At last it seemed as if every bird was gone. Then the farmers went home. "Now we can rest in peace about our crops," they said.

The spring days grew longer and warmer. How lonely the mornings seemed without the songs of the birds! It was time for the trees to be throwing a large, cool patch of shade now, but for some reason the leaves were not growing. It was time for the flowers to be blooming, but the plants were not doing well. The worms were eating the buds. Insects were ruining the crops. Bugs were eating the leaves from the trees. It grew hotter and hotter. Every leaf was gone from the trees. Every bud was gone from the plants. The crops were withering. Then there came a swarm of all sorts of bugs and insects. They fell from the branches of the trees as people passed under.

"What shall we do? What shall we do?" the farmers said. "The bugs are ruining our crops and ruining our homes. We can't live in a town with so many bugs." But there was nothing that could be done that year. And so the summer wore on, and winter came again.

But early the next spring a very strange thing happened. A great wagon drove into the town. It was covered with green boughs, and from the boughs were hanging many, many wicker cages filled with birds. There were redbirds and bluebirds and mocking birds and robins and wrens and every sort of bird that had ever been seen in that part of the country. When the wagon reached the village the cages were opened, and away flew the birds over the fields and through the woods. They all found places to build their nests and went singing about their work. And the people had a great party to celebrate the return of the birds.

Yes, there had been another meeting of all the people of the village. The farmers had told how they had missed the birds and had begged that another holiday be granted so that all of the people of the village could go into the country and find birds to bring back to the town. And will you believe it? There was another law passed asking the schoolmaster to give all of the children lessons on how to take care of the birds. And in all of the country there was no village where the birds sang so sweetly, because there was no village where they could live in such safety.—Adapted from "The Birds of Killingworth," Longfellow.

From *Boys and Girls.* Used by permission.

Suggestions for Building Worship Programs

BEGINNERS' DEPARTMENT PROGRAMS FOR MAY

By Dorothy D. Kurzenknabe*

GENERAL SUGGESTIONS FOR THE LEADER

This month we are attempting to carry on the description of the informal procedure, using one of the shepherd themes, and a Bible story.

The value of repetition in program building has been previously discussed. Familiar songs and stories can be most effectively used and afford opportunity for enrichment of subject matter. There is a decided advantage in the beginner child being given less new material, and thoroughly comprehending and loving what he already knows.

On the strength of this conviction we are returning, for the most part, to a program suggested for January.

Because the shepherd theme embodies consideration of lambs and sheep, green pastures, out-of-door life, and loving care, it is very suitable for the month of May.

DEVELOPMENT PROGRAM

During the pre-session period, if it is possible, a little lamb may be brought in. This will arouse much interest and conversation, as well as a great stimulation for the day's theme. Food should be available and the lamb should be kept in a large cage or fenced-in space where it is easily observed by the children.

Questions will be asked in abundance—Where did you get it? How did you bring it here? Why did you bring it? What does it eat? Can we feed it? Can we let it out? All these will need to be carefully and satisfactorily answered, so that the experience of having the real lamb will be a vital one.

Crayons and paper, plasticene or clay, animal picture books and the best of the shepherd pictures should be ready for use. Suitable music will be on hand if the children care to play they are lambs.

Most of this period, however, will be spent in watching the lamb and talking about it, making many observations regarding color, shape, habits, and food.

When it is time for the children to come together for a group period, it will probably be best to leave the lamb in another part of the room. The presence of something new, particularly an animal or pet is decidedly stimulating, and so it would seem wise to move away in order to have a quiet, restful atmosphere in which a worshipful, reverential attitude is sought.

The pianist will be asked to play some music to which all can listen, after the group is comfortably and quietly seated. She may use the song, "Back to the Fold," found in *Songs for the Little Child* by Baker and Kohlsaat. When she has finished playing the director will ask, "Does anyone know what that music tells us? Is it loud or soft? Is it fast or slow? When do we use soft, slow music?" By these questions the children are made more conscious of the music, and then the suggestion is made, "Let us listen again, and then I will tell you what the music says." Perhaps the children will be asked to close their eyes, because this helps greatly to concentrate on hearing only.

When they open their eyes, the director adds, "This is what the music says." She then sings the song to them.

Home from the green field where the brook is flowing,
Lambkins and shepherds are together going.
In the warm fold all are creeping,
Sheep and lambs no longer leaping,
Soon they will be sleeping.

As she finishes she will ask, "What is the music about, or what did you hear the music tell?" When the children have responded, she may say the words again, and ask them to help her to say them. Then she continues, "I will sing it again, and when it says 'in the warm fold,' you sing with me." The song is too long and the music too difficult to be learned in entirety, but the second part can readily be sung by the children.

Further questioning may be advisable. What were the lambs doing? Where had they been? Where did they go to sleep? Some of the children may suggest playing they are lambs returning to the fold, or the teacher may ask, "Have we any lambs here?" An activity applied in the learning of a song always helps immeasurably in the meaning, the rhythm, and interest.

As they return to their chairs, contributions about sheep or lambs may be sought from them. If no one responds, the director may direct a conversation concerning the shepherd and care of the sheep. From this the thought of the care of the Heavenly Father for us is developed, associating his care for us with the care of the shepherd for his flock.

Following a discussion about what the shepherd does for the sheep, the question will be asked, "Who cares for us?" Or, "How do we get our food and a place to sleep?" This thought leads directly into a natural prayer expression when we may say, "Thank you, dear Heavenly Father, for taking care of us." Or, "Dear Heavenly Father, please help the shepherds to take care of the sheep."

The offering will provide activity and a change of position after the worship period.

In the approach to the story, the director will remind them of the name of the one who cares for the sheep, the place where they are kept, and their means of getting food. Then she will continue, "The story I am going to tell you is about a shepherd and some sheep, and something happened in my story that we haven't talked about this morning."

The story to be used is the one of "The Lost Lamb," as told in the *Beginner's Book of Religion*, by Edna Dean Baker. The picture of "The Good Shepherd," by Plockhorst, may be shown and will stimulate further conversation. In answer to the conclusion "Jesus was the Shepherd" we may say, "We are not sure that Jesus was the shepherd but we are sure he is our shepherd, aren't we? There is a verse in the Bible, the book that tells us so many stories about Jesus, that says, 'The Lord is my Shepherd.' Will you say that with me, because we all know it is the Heavenly Father who takes care of us."

After repeating the verse together the director may then sing to them just the phrase, "He shall feed his flock like a shepherd," from the Messiah, by Handel. She will tell them that "He" means the Heavenly Father, and ask them to sing it with her.

When it is time for dismissal the director might suggest that they all go quietly, over near the little lamb, where they can talk again to the Heavenly Father and say goodbye. As they are gathered together they may sing again "Back to the Fold" and then the director may pray:

"Dear Heavenly Father, thank you for the good shepherd who took care of his sheep, and thank you for taking care of us and helping us to know 'The Lord is my Shepherd.'"

If your session allows for a manual activity or handwork period, pictures of the story may be drawn. The sand table furnishes an excellent place to create the sheepfold, pastures, and water. Plasticene and clay can be used for modelling the shepherd's crook, the sheepfold and sheep, or they can be constructed very simply out of heavy paper or cardboard.

This is one of the few biblical stories which can be easily dramatized and does not lose any of the loveliness of the story by so doing.

READING REFERENCES: For music appreciation and children's songs.

Music for Young Children, Alice G. Thorn, Scribner's, 1929, New York.

Play Life in the First Eight Years, Palmer, Ginn & Co., Boston.

Kindergarten Method in the Church School, Edna Dean Baker, Abingdon Press, New York.

Music Appreciation, Victor Talking Machine Co.

The Proposed International Standard for the Beginners' Department, International Council of Religious Education, Chicago.

Suggested Materials for the Month

Second Sunday

SONGS:
"I Think When I Read That Sweet Story of Old"
"Jesus Loves Me"
"Jesus and the Children"
Songs for the Little Child, Baker, Abingdon Press, New York.

STORY:
"Christ Blessing Little Children," *Beginner's Book in Religion*, Edna Dean Baker, Abingdon Press, New York.

PICTURE:
"Christ Blessing Little Children," Plockhorst.

VERSE:
"He Careth for Me."

Third Sunday

SONGS:
"He Shall Feed His Flock," Handel.
"Back to the Fold," *Songs for the Little Child*, Baker.
"Lullaby," *Songs for the Little Child*, Baker.

STORY:
"David, the Shepherd Boy."

PICTURE:
"Young David." Gardner.

VERSE:
"The Lord is my Shepherd. I shall not want."

DRAMATIZATION OF STORY

Fourth Sunday

SONGS:
"Bunny, Pretty Bunny," *Songs for the Little Child*, Baker.
"See the Pretty Bunny," Neidlinger.

STORY:
"The Runaway Bunny," *Beginner's Book in Religion*, Edna Dean Baker.

VERSE:
"He giveth drink to every beast of the field."

HANDWORK:
Crayon pictures of bunnies—cut out illustrations of story posted on larger paper.

DRAMATIC PLAY:
Bunnies—dramatic story.

*Director of Senior Kindergarten, First Methodist Church, Evanston, Illinois.

PRIMARY DEPARTMENT PROGRAMS FOR MAY

*By Mildred O. Moody**

To the Leader

There are so many opportunities of working out interesting activities with the boys and girls through May and June that it is a little difficult to choose which should become the emphases of our work. There is the opportunity of continuing the development of appreciation for the new life in spring and the growth of that new life through these months. There is the chance to use the church observance of Mother's Day to have our primary boys and girls building a new appreciation for mothers. There is also the closing of schools in many states and the subsequent longer play hours out of which leisure time problems emerge. You may need to choose for your group some other line of development than these indicated. Be guided by what, through observation and group study, you discover your primary children need most.

"My Opportunity"

My opportunity! Dear Lord, I do not ask
That thou should'st give me some high mark of thine
Some noble calling or some wondrous task
Give me a little hand to hold in mine.

I do not ask that I should ever stand
Among the wise, the worthy or the great;
I only ask, that softly hand in hand,
A child and I may enter at thy gate.

Give me a little child to point the way
Over the strange sweet path that leads to thee
Give me a little voice to teach to pray,
Give me two shining eyes thy face to see.

The only crown I ask, dear Lord, to wear
Is this—that I may teach a little child
How beautiful, how divinely fair
Is thy dear face, so loving, sweet, and mild!

I do not need to ask for more than this
My opportunity! 'Tis standing at my door.
What sorrow if this blessing I should miss!
A little child! Why should I ask for more?

—*Marion B. Craig*

What the May Services May Contribute to the Child's Religious Growth

Perhaps we can combine some of these opportunities. Let us see if we cannot take the activities of the past weeks and continue some of them using them as points of departure for the development of mother appreciation and helping that appreciation to function in the use of some of our play time to help her. The beauties of May, the loveliness of jolly comradeship with mother, the joy of achievement in doing things with mother; these objectives obtained in the lives of your children will go far toward developing or beginning to develop a wholesome, a happy, a practical philosophy of life. Part of a Christian philosophy of life is the interpretation of life as beauty. Part of it is the concept of helpful association in the world of society. Part of it is the joy of achievement in the realm of ideals. The child should find the foundation of such a philosophy in the church. Find it he must. Fortunate for the church and fortunate for the child if the church renders this service to its children. As leader of this department you are called to this opportunity.

Shall we then make these the objectives, of our May and June worship services? With the general aim one of helping the child build a Christian philosophy of life and our specific objectives that of sharing our time in play and work together during these lovely May days, we can plan to help the child:

1. To continue his search for the beautiful new things in the world of nature in May.
2. To appreciate the beauty in these new things.
3. To desire to help others see the beauty and enjoy it with us.
4. To share our time for this purpose with others, beginning perhaps, at home.
5. To appreciate the beauty of the love and care of mother.
6. To share our time in helping her.
7. To find joy in our achievements in each and every activity outlined above.
8. To be conscious of working with God in the enterprises.

For the Pupil to Discover

Discovery means activity. The activities leading to the discoveries will be chosen in the light of what we are seeking. So we must think through together what it would be worthwhile for children to discover through our times together this month. Perhaps some of the things we will want to help them find out will be:

1. Sources of nature and the laws of growth.
2. The change from spring to summer—change in temperature.
3. The development of tree and flower buds.
4. Some of the things mother does in spring that she doesn't do in winter.
5. Some of the things we do in spring that we do not do in winter and visa versa.
6. Some of the things we can do together.
7. How we can find beauties of May together.
8. How we can plan to help mother when sharing our time with her.

Activities in which Pupil, Leader, and Mothers May Engage

Some of the activities through which the above discoveries may be made will be carried out by small groups of children under a capable leader. Some of them may become units in a larger enterprise carried out by the entire departmental group with leader and teachers. Some of them are activities in which mothers may work with the group.

Nature Hunts

Go out into the parks or into the woods or even into your own front yard and look for some of the wonders of May. May beauties, a finished nest, woods, violets, changing colors of opening leaf and flower buds, etc.

Making Nature Charts

When the hunts have been taken, prepare nature charts. For some of the things you have found you can attach the real object to your chart, some of them can be pressed and pasted on, some of them can be drawn in, some can be indicated by pictures. A verse of a prayer or of a song, a Bible verse, or a poem may be printed on the chart telling of your discovery.

Decorating the Room

Decorate the room with the season's beauties—the daffodils even though they may be only artificial ones which the children have made. They are not difficult. Tulips may be made likewise for room decorations.

1. A frieze for the room.
2. These flowers for wall pockets.
3. Transparencies for the windows.
4. Mounted "discoveries" on the charts.

Mother's Party

When the room is all decorated give a party for the mothers when the "discoveries" are explained and the mothers introduced to the joyous activity of the department. Perhaps this party may take the form of a hike to the woods—an outdoor time together. Plan their sub-excursions when the mothers will go on nature hunts with their own boys and girls and come back to a common spot and relate their experiences.

Finding Time

Mothers find it difficult many times to find the hour to give for this party and excursion. The group will together discover what mothers do, how they can help do some of the tasks so mother can be free for an hour. It may be they will take the responsibility for one thing all week such as:

1. Making beds.
2. Washing and wiping dishes.
3. Dusting.
4. Weeding garden.
5. Mowing lawn.
6. Watering flowers.

Planting a Garden

Perhaps the department could have a plot and if the department can not, perhaps certain groups of children in certain localities might. Preparing the soil, choosing the seed, vegetables, or flowers, or both, planting, tending, observing, enjoying the fruits. This would be the finest kind of activity for parents, children, and church school leaders to cooperate in.

Materials Which May Be Used

Songs

"Who made Ocean, Earth and Sky," *149 Folk Songs*, Davison and Surette.
"My Garden I Did Plant," *149 Folk Songs*, Davison and Surette.
"'Tis God Who Sends the Spring." Melodies, Pupils' Folder No. 24.
"For the Beauty of the Earth," No. 20, *First Book in Hymns and Worship*, Thomas.
"Thank You, Father," No. 16, *First Book in Hymns and Worship.*
"Lord of the Sunlight" (first verse), No. 35, *Songs for Little People*, Danielson and Conant.
"All Things Bright and Beautiful," No. 44, *First Book in Hymns and Worship.*
"Be Ye Kind," *Songs for Little People.*
"Tell Me the Stories of Jesus," *First Book in Hymns and Worship.*

Stories

"Danny's Garden," *Beginner's Book in Religion*, Baker.
"What Betty Learned," *Beginners in God's World*, Shields.
"A Flower That Helped," *First Primary Course for the Vacation Church School*, McDowell.
"Finding Time to Help," *Learning to Live*, Hawthorne.
"What Bradley Owed," p. 7, *Second Year Mayflower Program Book*, Perkins.
"The Discontented Squirrel," p. 12, *Second Year Mayflower Program Book.*
"Grandmother's Spectacles," p. 17, *Second Year Mayflower Program Book.*

Pictures

"Springtime," Picture Set (Primary) Course II, Part 2.
"Christ in the Home of the Lowly."
"The First Step."
"Feeding Her Birds," Millet.
"Song of the Lark," Breton.
"The Angelus," Millet.

Calls to Worship and Prayers:

"In the heart of a seed buried deep so deep."
Robert L. Stevenson
—*Child's Garden of Verse*,

"For flowers that bloom about our feet"
—*Songs in Season*, A. Flanagan Co.
See February *Journal.*

*Director of Elementary Work, Board of Education of the Methodist Episcopal Church.

"For lo, the winter is past," Solomon 2:11, 12.
"All things bright and beautiful
All things great and small
All things wise and wonderful
Our father made them all." (sung)
"Oh! Sing unto the Lord a new song,
For he hath done marvelous things:" Psalm 98:1
"Lord of the star light
Lord of the sunlight
Lord of the seasons
Teach me to know
How best to love thee
How best to serve thee
Mid summer suns
And winter's snows."

Instrumental Melodies

Same as those suggested for the April services.

Heretofore we have been building a suggested service of worship. Perhaps you have been using some of them, but always you have found that it was necessary to adapt. Instead of building a stereotyped service as a suggestive guide we are outlining the steps to be followed in building services for the month from the activities and materials given.

Our first step is to study the group and from that study, list needs which may be met through worship experiences. Out of those needs build your general and specific objectives for your work with the group. Study the other phases of the program which is being used in the department such as lesson courses, fellowship, and recreational periods. Study also the work other community agencies are doing with this group. In the light of these studies choose your objectives.

Now read through all the suggested activities and materials. Study your local conditions and select those which seem to be most valuable and practical for you. Talk the whole enterprise through at a workers' conference with the other workers of your faculty.

You are ready then to organize your activities and materials and a service procedure to be used by the boys and girls. We anticipate for you real joy in working out these services and for your children real progress in Christian development.

SPRINGTIME AND WORSHIP IN YOUR JUNIOR DEPARTMENT

*By Charlotte C. Jones**

In the Merry Month of May

Continuing our general theme, *growth*, we progress from the thought of physical development stressed last month—as observed in the world about us as well as in our ourselves—to the idea of social growth, especially that of friendship. As our services last month started from a hike, so this month's may be motivated by a May Day party to which our friends are to be invited.

First Sunday

Let's have a good old-fashioned maypole, with streamers of all the different colors in the rainbow! If some of the friends we would like to have with us live too far away to come, they can at least be present by proxy. For example, if some of your pupils became acquainted this year, either at church school or in the public school, with boys and girls from other parts of the country or of the world, these boys and girls should be represented at our May friendship party. It will be fun for your committee of juniors to think up different ways of doing this. Perhaps the rest of the group can guess who's who, as the guests—with labels and symbols, or in their pretty paper hats and sashes representing the colors of the nations, with a tiny paper flag stuck or pinned somewhere or other—skip about the pole.

The flags may be copied from a big dictionary and colored with crayola, as a part of the fun at some weekday gathering, the streamers also may be prepared and fastened to a chandelier or beam, if the party is to be held indoors, or to a pole or tree, if outdoors. As each child, representing a nation or group is introduced, the leader tells a story, what we owe to that nation, or leads in a song. The verses from the posters, "Children from Many Lands," may be used. For a beautiful international pageant write to the National Council for Prevention of War, 532 17th St., N.W., Washington, D. C., for "Good Will the Magician," by Hazel MacKaye, or for *Books of Good Will*, Vol. 1, *Through the Gateway*, Boeckel, on p. 53 of which may be found a simplified form of this same pageant.

Let the worship service for the first Sunday in May grow directly from the party, repeating a verse or a sentence about each group of new friends, and stopping perhaps to offer thanks for them, their gifts to the world, and their friendship. Use an appropriate hymn expressing thanks for friends. "For the Beauty of the Earth" would serve as a good transitional hymn from the nature services of last month to this friendship series. Stress especially the third stanza, "For the joy of human love . . . friends on earth," etc. The following poem may also be read or told as a story, as it is based upon the theme of loving all, and gives a quaint conception of the origin of the dove of peace.

"Even Thee I Love"

There is a story told
In eastern tents, when autumn nights grow cold,
And 'round the fire the Mongol shepherds sit,
With grave responses listening unto it;
Once, on the errands of his mercy bent,
Buddha, the holy and benevolent,
Met a fell monster, huge and fierce of look,
Whose awful voice the hills and forests shook.
"O Son of peace!" the giant cried, "thy fate
Is sealed at last, and love shall yield to hate."
The unarmed Buddha looking, with no trace
Of fear or anger, in the monster's face,
In pity said, "Poor fiend, even thee I love."
Lo! as he spake the sky-tall terror sank
To hand-breadth size; the huge abhorrence shrank
In the form and fashion of a dove;
And where the thunder of its rage was heard,
Circling above him sweetly sang the bird;
"Hate hath no harm for love," so ran the song;
"And peace unweaponed conquers every wrong."
—From the poem "Disarmament," by Whittier

Second Sunday

Since the second Sunday is Mother's Day, a service that is different and at the same time suitable to the general theme of the month might be planned by telling brief stories of mothers in different lands—how they care for their children, or how the children show love for them. The verse on the Chinese poster (in the series, "Children From Many Lands," used in the Good Will pageant)—

"In China," says Miss Cherry-bloom,
"When I am at my play,
If mother says, 'Come help me, please,'
I do it right away.
We Chinese love our parents so,
We couldn't disobey."

may be repeated and followed by a story of a Chinese girl surprising her mother by learning to cook the rice for supper. "The Cap that Mother Made," in *For the Story Teller*, Bailey, is a Swedish story of a boy who preferred his red knitted cap to the king's golden crown. If a more general type of Mother's Day service is used, rather than the international one, the story, "What Bradley Owed," to be found in *Manual for Training in Worship* by Hartshorne and many story collections, may be used. Stanza 3 of "For the Beauty of the Earth," is again appropriate for this theme, and another hymn, such as, "My God, I Thank Thee," (first three stanzas) may also be introduced.

Third Sunday

For the third Sunday, the day after Good Will or Peace Day, a program similar to the following may be worked out.

"A Service of Good Will"

Call to Praise:

Oh come, let us sing unto Jehovah;
Let us come before his presence with thanksgiving;
For Jehovah is a great God,
And a great King above all gods.
In his hand are the deep places of the earth;
The heights of the mountains are his also.
The sea is his, and he made it;
And his hands formed the dry land.
(Ps. 95: 1a, 2a, 3-5, responsively or in unison)

Hymn: "My God I Thank Thee" (3 stanzas)

Call to Prayer:

Oh come, let us worship and bow down;
Let us kneel before Jehovah our Maker:
For he is our God,
And we are the people of his pasture, and the sheep of his hand.
Today, oh that ye would hear his voice!
(Ps. 95: 6, 7, responsively.)

Prayer: (stressing good will, peace on earth, and thanksgiving for messengers of peace—Jesus, Isaiah, etc., as follows)

Father, we thank thee for the many who have heard thy voice speaking within their hearts and have given it heed. We thank thee for thy prophet of old who longed for the time when all people should worship thee together, when their swords and spears should be reshaped into tools of usefulness instead of instruments of destruction. But we thank thee most of all for Jesus, the Prince of Peace, who loved all men, who taught us to call thee our Father, and who longed for all to live as brothers—at whose birth the very angels sang, "Peace on earth, good will to men." Help us, our Father, to follow in his way of peace and of loving service, to hear thy voice speaking within our hearts and to heed its message, even as did he in whose name we pray this day. Amen.

Story: "How the Bishop Brought Peace"

It isn't so very long ago that Bishop Benavente, of the Argentine Republic, heard the voice of God speaking within his heart and gave heed to its message. This is how it happened. His country was at war. What a terrible thing that was, thought the bishop; instead of staying on their farms and raising food for themselves and others, the men were off drilling, drilling, all day long in the hot sun. Those who were not doing that were doing something still worse—working in the foundries, with the huge bars of copper which had been mined so carefully and with such toil in the mountains. Only instead of making the copper into something useful or sending it off to other countries as usual, they were turning the molten liquid into ugly long molds—for cannon. And with the cannon they intended to send huge balls over into the forts and through the houses and into the very midst of their neighbors of Chile. That was hardly the way to be neighborly, the bishop knew. Even with very wicked people it would not do. But these folk had been their friends, they had done nothing wicked at all! Why, then, should the citizens of the Argentine be planning all these terrible things?

It had all come about through a big mistake. The boundary between the two countries, somewhere up there on the mountains, had become snowed under and lost. That was scarcely the fault of their neighbors. But

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the people in the bishop's country felt that the others were trying to take advanage of this to claim more land than they should have. And the people of Chile thought exactly the same thing. So the quarrel had started. Then the drilling began, under the hot sun, and the cannon-molding, in the hot furnaces of the foundries.

The poor bishop was heartsick over it all. He knew there must be others who were heartsick too, especially the mothers and the wives and the sisters whose brothers or husbands, or sons were doing the drilling, the molding, and who would be shot to pieces almost any day now by the very people who had always been their good neighbors. What should he do? What could he do? He wondered what God would have him do. If he said this thing was wicked, people might say he was unpatriotic; they might put him in jail, kill him even. But it was wicked, the bishop knew it, and, jail or no jail, he must say so—he must try to stop it!

Easter came. The churches were crowded to the doors with people who were not accustomed to going to church even. Here was the chance. The bishop preached as he had never preached before; he seemed inspired of God; everyone said. And indeed he was. For God was speaking to the people through him, and many listened with all their hearts. They knew the words the bishop spoke were true—they heeded the message.

Finally news of all this came to the ears of another bishop—the one who lived on the other side of the mountains. He had felt exactly the same way about this foolish war. So he too started to preach against it. At first only a few of his people would listen, but as he went about from town to town, more and more of them felt he was right.

Then last of all the rulers of those two countries decided that there might be some better way of settling their quarrel than by shooting each other's citizens. They agreed to ask the king away over in England what he would do about it. So the king sent some of his men to examine the boundary. They discovered that each country was right about some of the land it claimed, but wrong about other parts, and a correct boundary line was drawn up. This satisfied both the people of Chile and the people of the Argentine so well that they agreed hereafter to settle all their disputes by some such quick and easy method instead of by fighting, which, after all, would settle nothing.

But that was not all. The women of both countries went to work raising money with which to buy up the cannon that had been made. Now what, you might well ask, would the women want with the cannon, just when everybody had agreed not to fight. Well, this is what they wanted. From these old guns, no longer needed for blowing anyone to pieces, a great bronze figure of the Christ was made, and this figure was to be placed at the very top of one of the mountains. For it was the dream of the good old Bishop Benavente that some day the Prince of Peace would be seen standing above the two countries which had once more become friends. And that is the sort of dream that should come true, thought the grateful mothers and sisters and wives, whose husbands and sons and brothers did not have to be blown to pieces, after all.

The night before the statue was to be unveiled, all the people of Chile and of the Argentine who could do so, went up the mountainside, to the very place where the soldiers and the sailors had dragged the huge figure when the railway and the mules could no longer help out. There they camped, together, those from Chile on the land of the Argentines, and those from the Argentine, over on the side of the Chileans, to show that they were again friends who shared each other's property instead of quarreling over it. Then, when the sun arose, the next morning, the music burst forth, and the cheers and the singing, echoed far down into the valleys, as the great figure of the Christ was unveiled and his peaceful face looked down upon them in benediction. In awe and reverence they fell upon their knees, while the good bishop lifted up his voice in thanksgiving for their renewed friendship and prayed that the entire world might come to be at peace, even as they were. And do you not think that the good old man's heart must have been filled with a great joy for having heeded the voice of God when it spoke to him?

(Show a picture of the Christ of the Andes. Perhaps somebody will donate a copy of the February *Geographic*, on page 198 of which you will find one for mounting. Read the inscription engraved at the foot of the monument—"These mountains will crumble into dust sooner than the people of the Argentine and of Chile will break the peace which at the feet of Christ, the Redeemer, they have given their word to keep." Talk about the visit of President and Mrs. Hoover to these countries, how they can help bring about good will between North and South America, and how we too may help—perhaps by writing letters to boys and girls whose addresses may be obtained through the Junior Red Cross Magazine, Washington, D. C., etc. If your school is to take part in the good will project this year by sending gifts to the children of the Philippines, similar to those sent last year to Mexico, this may be mentioned at this time, and perhaps a special offering brought to help purchase the materials needed.)

CALL TO OFFERING:

Oh sing unto Jehovah a new song:
Sing unto Jehovah, all the earth.
Declare his glory among the nations,
His marvellous works among all the peoples.
Ascribe unto Jehovah, ye kindreds of the peoples,
Ascribe unto Jehovah glory and strength.
Ascribe unto Jehovah the glory due unto his name:
Bring an offering, and come into his courts.
(Ps. 96: 1, 3, 7, 9, responsively.)

OFFERING SONG: "Lord of All Creation"

BENEDICTION: Repeat the chorus of the offering song, using these words:

Now may God, our Father,
At whose feet we bow,
Grant to all grace, mercy,
Peace, and blessing now. Amen.

Fourth Sunday

On the last Sunday of May, the theme of friendship should be blended with that of service, thus preparing for the June series, under the title, "Knights of Good Will." If the friendship gifts are to be sent to the boys and girls of the Philippines, this project could be presented in detail at this time, and a special thank offering service held. A summary of gifts which we receive from all nations may be worked up, with the note of peace and friendship rather than destructive quarreling being emphasized. The hymn may be "God Speaks to Us"—("a melody of love") and the story of the peace pipe from Longfellow's "Hiawatha" told or read. An abbreviated version follows:

"The Peace-Pipe"

On the Mountains of the Prairie,
On the great Red Pipe-stone Quarry,
Gitche Manito, the mighty,
Stood erect, and called the nations,
Called the tribes of men together.
From the red stone of the quarry
With his hand he broke a fragment,
Moulded it into a pipe-head;
From the margin of the river
Took a long reed for a pipe-stem,
Filled the pipe with bark of willow,
And erect upon the mountains,
Gitche Manito, the mighty,
Smoked the calumet, the Peace-Pipe,
As a signal to the nations.

. . .

When the warriors assemble at the signal of the smoke from the great pipe, "wildly glaring at each other," the Great Spirit speaks to them.

. . .

"I have given you lands to hunt in,
I have given you streams to fish in,
Filled the marshes full of wild-fowl,
Filled the rivers full of fishes;
Why then are you not contented?
Why then will you hunt each other?
All your strength is in your union,
All your danger is in discord:
Therefore be at peace henceforward,
And as brothers live together."

. . .

In shame they wash the war-paint from their faces, bury their weapons and, making for themselves other pipes from the red stone, depart homeward in peace.

MAY SUGGESTIONS FOR LEADERS OF YOUTH

By Roy A. Burkhart

"Creative Friendship" is our theme for May. What a theme it is! Youth desires help in achieving not only the art of friendship but a technique of creative friendship. May we give our best to help them in this most vital quest for helpful friendships to others.

While recently we have been providing suggestions only for the different departments of the young people's division to use in building worship programs, we are printing this month complete programs for each Sunday. Adaptations will be necessary. Note their content and arrangement. Keep them before you as a suggestion when you prepare programs next month. In the May issue we will again follow the plan of providing suggestions of materials for a given theme.

You will want to keep in mind Mother and Daughter Week, May 12–19 and International Good Will Sunday, May 17.

Suggestions for the Worship Experiences

First Sunday

THEME: *Creative Friendships in the Home.*

PRELUDE:

INVOCATION (*by Leader*):

Leader: God, Our Father, the keeper of all that is good and holy, we ask thee to watch over and guide us in our relations at home. Fill our hearts with thy love, so we may know our responsibility as members of the family circle. May this fellowship spread until all men will be members of thy holy family.

HYMN: "For the Beauty of the Earth" (first verse).

RESPONSIVE READING:

Leader: Hear, O Israel: thou shalt love Jehovah thy God, with all thy heart, soul, and mind and thou shalt teach them diligently unto thy children. And thou shalt write them upon the door-posts of thy house, and upon thy gates.

Assembly: Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee.

Leader: And ye Father provoke not the wrath of your children.

Assembly: Train up a child in the way he should go, And even when he is old he will not depart from it.

HYMN: "For the Beauty of the Earth" (third verse).

RESPONSIVE READING:

Leader: O happy home, where thou art loved the dearest, Whatever his appointed work may be.

Assembly: Till every common task seems great and holy, When it is done, O Lord, as unto thee.

Leader: O happy home, where thou art not forgotten, When joy in his appointed work may be.

Assembly: O happy home, where every wounded spirit, Is brought, Physician, Comforter, to thee.

HYMN: "Blest Be the Tie that Binds."

PRAYER (*in unison*):

Father we thank thee for thy gifts to us thy children. We thank thee for the warmth of love and tenderness of friendship. For the love given to us in our youth; for the tender care taken of us in our feeble days; for a father's watchfulness and a mother's care, we bless thee. Let not this wealth of love be wasted on us; as we have received, so may we give. We thank thee for close friendships of youth and for the tender love which draws man and woman together. May we know it in all its sweetness; may we learn from love the lesson of self-denial; of preferring another to

ourselves; of cheerful patience; and of toil made sweet by the charities of home. May our love be pure, strong, tender, and true. Bless our friends. May they all be friends of God. May they be true to us and we to them. Give us the friendship that knows no change; the love that loves even unto the end. May all earthly love help us to rise to true feeling of thy wondrous love; and may thy love lift up our earthly love into pureness, brightness, and eternal life. O thou art the Lord of love, be thou our love's beginning; be thou our love's great end; and make us to love thee above all, that thou mayest be all in all." Amen.

—*Geo. Dawson.*

POSTLUDE: "Faith of Our Fathers" (*played softly as a prayer*).

Second Sunday

THEME: *Creative Friendships in the Social Group.*

PRELUDE

INVOCATION:

"Lord, help me to live from day to day,
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for others."

HYMN: "I Would be True" (first verse).

RESPONSIVE READING:

Leader: If I speak with the tongues of men and of angels, but have not love, I am become as sounding brass, or a clanging cymbal.

Assembly: And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.

Leader: And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

Assembly: Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;

Leader: Rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Assembly: Love never faileth: now abideth faith, hope, love, these three and the greatest of these is love.

HYMN: "I Would Be True" (second verse).

RESPONSIVE READING:

Leader: True friendship is a golden chain
Enduring, sprung from above,
A bond that none can rend in twain.
If every link is made of love.

Assembly: True friendship is a lovely flower.
Unfolding for another's sake,
Growing more beautiful each hour
If loyalty its petals make.

Leader: True friendship is a stalwart bridge,
Unchanging, joining man to man,
A high and holy privilege
If every service makes up every span.

HYMN: "Love Thyself Last" (fourth verse).

Father we thank thee for all good gifts.
Love Thyself Last; And thou shalt grow in spirit
To see, to hear, to know and understand.
The message of the stars, lo, thou shalt hear it.
And all God's joys shall be at thy command.

PRAYER (*in unison*):

Freely we have received of thy love and the love of our brothers—so may we in turn freely give. We wish selfishly to seek thy favor—but would know the deeper joy of ministering to others' needs. Quicken within us the fountains of generosity; warm our sympathies toward the sufferers of every class and clime; let no unbrotherly act prejudice our homes or hearts against any child of thine. May we see Jesus, the man of love, and may we follow in his footsteps, loving his brethern and ours. When we have done this we will be worthy to be called friends. Amen.

POSTLUDE: "Have Thine Own Way, Lord" (Words not to be sung.)

Third Sunday

(Good Will Sunday)

THEME: *Creative Friendships and World Brotherhood.*

PRELUDE

INVOCATION (*by Leader*):

O thou strong Father of all nations, draw thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and thy sun may shed its light rejoicing on a holy brotherhood of people. Amen.

HYMN: "Lead On, O King Eternal" (first verse).

RESPONSIVE READING:

Leader: For I was hungered, and ye gave me meat;
I was thirsty, and ye gave me drink;
I was a stranger, and ye took me in: naked and ye clothed me:
I was sick, and ye visited me:
I was in prison, and ye came unto me.

Assembly: Verily I say unto you, inasmuch as ye have done it to one of the least of these, my brethren, ye have done it unto me.

HYMN: "Lead On, O King Eternal" (second verse).

RESPONSIVE READING:

Leader: God framed Mankind to be one mighty family,
himself our Father, and the world our home.

Assembly: Our country hath a gospel of her own
To preach and practice before all the world—

Leader: The freedom and divinity of man,
The glorious claims of human brotherhood,
And the soul's fealty to none but God.

HYMN: "Dear Lord and Father of mankind" (first verse).

RESPONSIVE READING:

Leader: In Christ there is no East or West,
In him no South or North;

Assembly: But one great fellowship of Love
Throughout the whole wide earth.

Leader: Join hands then, brothers of the faith,
Whate'er your race may be.

Assembly: Who serves my Father as a son
Is surely kin to me.

Leader: In Christ now meet both East and West
In him meet South and North;

Assembly: All Christly souls are one in him
Throughout the whole wide earth.

HYMN: "Dear Lord and Father of Mankind" (second verse).

PRAYER (*in unison*):

Our Father, for centuries we have prayed for the coming of thy kingdom, in which thy righteous will shall be done on earth. We have treasured thy words but we have forgotten their meaning and thy great hope has been dimmed in our lives. We thank thee for the inspired souls of all ages who have seen afar the city of God and by faith have given up the profit of the present to follow their vision. We rejoice today that the hope of these lonely hearts is becoming the clear faith of millions. Help us, O Lord, to have the courage and strength to bring about this glad day of thine. As we have mastered nature that we might gain wealth, help us now to master the social relations of mankind that we may gain justice and a world of brothers. For what shall it profit our nation if it gain numbers and riches and lose the sense of the living God and the joy of human brotherhood?

POSTLUDE: "Where He Leads Me, I Will Follow" (Words not to be sung).

Fourth Sunday

THEME: *Creative Friendships with Jesus.*

PRELUDE

INVOCATION (*by Leader*):

Father we thank thee for our friends, especially for Jesus the truest friend of all times. We are grateful for his fearless love which demanded that he live and die for man's welfare. May we, as his friends, follow in his footsteps, love men as he did and if need be, die for our ideals. As Jesus was our friend may we be his. Amen.

HYMN: "O Jesus I Have Promised" (first verse).

RESPONSIVE READING:

Leader: These things have I spoken unto you, that my joy may be in you, and that your joy may be made full.

Assembly: This is my commandment, that ye love one another, even as I have loved you.

Leader: Greater love hath no man than this, that a man lay down his life for his friends.

Assembly: Ye are my friends, if ye do the things that I command you.

Leader: No longer do I call you servants; for the servant knoweth not what his lord doeth:

Assembly: But I have called you friends; for all things I have heard from my Father, I have made known unto you.

Leader: Even as the Father hath loved me, I also have loved you; abide ye in my love.

HYMN: "O Jesus I Have Promised" (last verse).

RESPONSIVE READING:

Leader: He is a path, if any be mislead;
He is a robe, if any naked be;

Assembly: If any chance to hunger, he is bread;
If any be a bondman, he is free:

Leader: If any be but weak, how strong is he!
To dead men life he is, to sick men health;

Assembly: To blind men sight, and to the needy wealth;
A pleasure without loss, a treasure without stealth.

—*Giles Fletcher*

HYMN: "O Master Let Me Walk With Thee" (first verse).

PRAYER (*in unison*):

We thank thee our Father for thy goodness to us. Assist us in every duty each one of us has to do. We seek thy presence and pray that thou will be made real to us this day. Be thou our companion and comrade every day, from morning till night, and from night to morning, that our fellowship with thee may be continuous and that we may know the blessedness and power that come with personal association with

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A Good Idea

Rev. Charles Banning, pastor of the First Baptist Church in Syracuse, New York, believes in sharing his pulpit with the young people of the church. There are six consecutive Sunday evening worship services that are given over entirely to the young people, who make the plans and carry them out. The pastor has this to say about the idea: "I sit in a pew and share with the others in the most enriching worship experiences while my young people lead. One of the number even pronounces the benediction. More than anything else, this has given to them the idea that the church is their church and that they have a part in its program. The attendance of young people in the services that they do not have charge of has been increased 500 per cent. I have found that young people are most interested in those things in which they have a creative part."

thee. Thus may we live to honor thee in character and in service and to have a part in the coming of thy kingdom in the earth. For thy name's sake, Amen.

POSTLUDE (*played softly as a prayer*): "Break Thou the Bread of Life"

The above services were prepared by Clarence Fosset and Mary Walter Smyer, directors of religious education at Highlands M. E. Church, Birmingham, Alabama.

Poems, illustrations, and quotations

"A Prayer for Courage"

"God make me brave for Life—
Oh, braver than this!
Let me straighten after pain
As a tree straightens after the rain
Shining and lovely again.

"God make me brave for Life—
Much braver than this!
As the blown grass lifts, let me rise
From sorrow, with quiet eyes,
Knowing thy way is wise.

"God make me brave—Life brings
Such blinding things.
Help me to keep my sight,
Help me to see aright
That out of the dark—comes Light."

—*Grace Noll Crowell*[1]

"The Hidden Glacier"

"There is no time for hate
O wasteful friend:
Put hate away
Until the ages end.
Have you an ancient wound?
Forget the wrong. . . .
Out in my West
A forest loud with song
Towers high and green
Over a field of snow,
Over a glacier
Buried far below."

"Tavern"

"I'll keep a little tavern
Below the hill's high crest,
Wherein all grey-eyed people
May sit them down and rest.
There shall be plates a-plenty
And mugs to melt the chill
Of all the grey-eyed people
Who happen up the hill.
There sound shall sleep the traveler
And dream his journey's end,
But I will rouse at midnight
The falling fire to tend.
Aye, 'tis a curious fancy,
But all the good I know
Was taught me out of two grey eyes
A long time ago."

"God, Let Me Give"

"God, let me be a giver, and not one
Who only takes and takes unceasingly.
God, let me give, so that not just my own,
But other lives as well, may richer be.

"Let me give out whatever I may hold
Of what material things life may be heaping,
Let me give raiment, shelter, food, or gold,
If these are, through thy bounty, in my keeping.

"But greater than such fleeting treasure, may
I give my faith and hope and cheerfulness,
Belief and dreams and joy and laughter gay
Some lonely soul to bless."

—*Mary Carolyn Davies*

"Black Men"

"Swift gusts of hollow night wind clatter by;
Tonight the earth is leper-pale and still.
The moon lies like a tombstone in the sky.
Three black men sway upon a lonely hill.

"The pain has withered from each tortured face.
Soon earth will hide them with a mother's care;
But never God's great mercy can erase
A bitter scorn for men who hung them there.

—*Lucia Trent*

Helping Sombody

Sir Bartle Frere was coming to visit a Scotch home. The master of the household, sending a servant to meet him, sought for some description by which the visitor might be recognized. "When the train comes in," he said at last to the servant, "you will see a tall gentleman, helping somebody." The servant went to the train. He watched closely for the visitor. Finally, he saw a tall man helping an old lady off the train. That was evidence enough.

He Thought of Self

In a horrible theater fire in Chicago in 1903, panic seized the crowd and many more were killed by being trampled to death than by burning. One man who had trampled others while getting out said the next day in agony of remorse, "For God's sake, don't congratulate me on my escape. I did get my body out but I left my life back there."

What Do You Think?

A high school boy was told by his mother that he might invite one of his team mates to dinner. The next evening he announced that Jack would be home with him the fourteenth. But the boy's sister immediately said, "We can't have Jack, he is colored. It is all right for him to play on the team but I don't want him in this house. I won't have it."

And This?

A group of girls in a camp were talking with great feeling about the ideals of world friendship. They were in earnest. All at once some one suggested that they strive to get some colored girls into the camp the next year. But, oh, that was different. A number of the girls said, "We won't come if there are Negroes here." What do you think of their attitude?

"You can have prejudice or you can have Christianity, but you can't have both."

Recently a young Chinese taking his advanced degree at Columbia came to make his first public confession of Christ. He was going back to be superintendent of schools in a large city in China. He said, "I want Christ. I want Christ because I want spiritual power in this generation."

The writer received a letter from a Chinese friend about a year ago. Here is a significant sentence from that letter, "The East is pagan without Christ, and am I right in saying that the West is pagan in spite of Christ?"

[1]Courtesy, *Good Housekeeping*.

Creative Friendships on a Campus

By Verda M. Evans*

(This may be used as a basis for a brief address in connection with the program for the second Sunday)

A spring wind fans the dying fire and sends fantastic pictures out of the blaze, throwing them against the rocky sides of Smoky Hollow. Two girls in red slip-over sweaters are staring into the fire but they are seeing pictures that even the wind and the fire cannot paint. It is but a few months until June and then their four-year adventure must close. . . . Creative friendship? Ah, if living together, playing together, thinking together, and loving each other be creative, then truly their's is a creative friendship.

A fellow and a girl absorbed in working out a biological experiment in a busy laboratory in the Science Building—keen-minded, eager-eyed, each granting the other respect and admiration. Adventuring together in the land of scientific research.

A fast basketball game—a good guard covering a fast forward . . . clean, heads-up playing—and a new boundary is reached in the land of knowing each other.

A serenade on a spring night—a guitar and a mandolin—two sweet girlish voices blending beautifully, telling everyone of their happy hearts and eager spirits, adventuring together on a moonlight night, making sure and lasting the bonds of college friendship.

A freshman intrigued with the poetry scrap book of an upper-classman—thinking in new patterns and forms—stimulated by the thought of a personal creed, learning the laws of friendship from one who has learned to respect and obey them.

A worship service on a clear Sabbath morning—a high school boy leading the singing, a college girl playing the piano for an orchestra of college and high school students, a senior girl speaking on "Loyalties" and a freshman girl giving a reading in a clear voice with a trill in it—two hundred fifty young people worshipping together. Ah, such is the spiritual adventure of those who are striving to find the rich and creative Way of Life!

Play practice in the college auditorium. Ruthe is working on a poster—Don is painting a spring background—Al and Bee are in the hall rehearsing lines, and Jerry is experimenting with the lights. Friendships? Yes, and if respect, common interests, wholesome fellowship, and a rich feeling of comradery be real, then I say, creative friendship.

Phillips tells us "Friendship's best gift is when it can spend—a life, a fortune, all to serve a friend." A college campus takes its toll in life and personality—these are the only acceptable gifts. So, as we gladly spend our lives, let us know that the more splendid that life, the more beautiful that life, the more priceless our gift to our friend!

"True friendship is like radium. It is constantly giving off its energy and never losing." The price of friendship is high but strangely enough those who give the most freely have always yet more to give. There is the freshness and stimulation of the "flung spray and the blown spume" in a truly creative friendship. Lives and friendships are etched in bold black and white on the clean, refreshing background of a college campus.

May our friendships ever be as—

A red scarf on a snowy day
A friendly book before a cheerful fire
Green crocus peeping from shelter
Fresh, strong wind of March
Clean, sweet rain of April
Surprise notes of the first robin
The Song of Pippa in happy morning!

*Assistant Dean of Women, Otterbein College.

Where to Get Your Pictures

We regret an inaccuracy which occurred in the February issue stating that pictures 22x28 might be secured from the Wilde Bible Picture Company. They carry black and white prints 6x8 and colorgraphs 10x12.

Those who have not secured their pictures for use in connection with the April programs may consider as additional sources the New York Sunday School Commission, Inc., 416 Lafayette St., New York City and the Art Extension Society, Westport, Conn.

What Our Department is Doing in May

Josephine L. Albert*

The creating of friendships is a real challenge to Christian young people. But after that step is made, to make those friendships in turn creative is a task that challenges the best in us. Youth as a rule desire this kind of friendship but wise guidance is necessary in making the initial contacts.

In these days when we are seeking to make practical applications in daily life of the principles which Jesus taught, it is essential that in our programs for the young people's division we provide projects which will give them opportunity to put into practice the theories of Christian life which they profess. With this thought in mind, our young people's department this year is seeking to work out in our city a project of friendship with people of foreign birth. Our immediate objectives are these:

1. To widen our circle of friendships and make them as versatile as possible.

2. To seek an acquaintance with those of other nationalities from a motive of genuine and non-patronizing interest.

3. To cultivate this acquaintance through actual contacts.

4. To seek to develop a mutual understanding of each other's ideals and cultivate mutual helpfulness.

As a *first* step in realizing these objectives, we have planned to cooperate as a group with the International Institute in the city. First, to cooperate with the Institute workers in planning for and entertaining at a foreign mothers' party. *Second*, cooperating in giving parties for children of foreign parents in the community. *Third*, under wise supervision

*First United Brethren Church, Dayton.

to encourage young people to make personal contacts through occasional visits in the homes. A very successful Christmas party was held at which each young person of the department was a big brother or big sister to a foreign child. Probably the greatest value our young people received from this party was the stimulating realization of similarities. These children "love and laugh and lift" just as we do and their seeming peculiarities and differences were lost in the atmosphere of friendship. Every young person exerted a real effort to create actual friendships. We feel that this is but a first step in the field of international friendship which offers almost limitless opportunities to American youth.

Another way in which we hope to make our friendships creative is to establish on a more Christian basis our relationships with our non-Christian friends. At a party following our Easter consecration service, when we shall have renewed our friendships with Jesus Christ, each member of the department will invite a non-Christian friend. This project should result in making our friendships more truly Christian.

Material and Suggestions for Observance of International Good Will Sunday

1. *Young People and International Good Will*

This is the title of a leaflet prepared by E. P. Gates and Walter Van Kirk in connection with the Crusade with Christ. Copies may be secured from the Crusade With Christ Committee, 41 Mount Vernon Street, Boston, Massachusetts.

2. *Pageants and plays*

Such pageants as "The Color Line" by Irene Taylor McNair, "Sunlight or Candlelight" by Helen L. Willcox, and "Ordered South" by W. J. Noble may be secured from The Missionary Education Movement, 150 Fifth Avenue, New York. Others may be secured from the National Council for the Prevention of War, 532 17th St., N.W., Washington, D.C. Pageant material may also be found in *Peace Crusaders* published by the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pennsylvania.

3. *Providing World Friendship Through Community Friendship*

(1) An International Pow Wow will bring together at a banquet for fellowship meeting representatives of different nationalities in the community.

(2) Home dinners. Scores of youth are to be found in every community who are strange or lonesome. Young people should be encouraged to win their friendship, invite them to dinners, and be their friends.

(3) One young people's department has found it very worthwhile to secure the names and addresses of youth in other countries with whom the members may carry on correspondence. These names and addresses can easily be secured through missionaries on the field.

(4) Conduct classes in English, sewing, cooking, etc., for "Overseas" young people and others needing help.

(5) Provide in the local church, a library of books on International questions.

Songs and Parodies

The State Campers' Club of the New Jersey Council of Religious Education has compiled a very good group of 45 songs and parodies for use in banquets, hikes, and other similar occasions. Single copies at 10 cents or quantities of 20 or more at 5 cents may be secured from H. R. Bowen, 19 William Street, Newark, New Jersey.

Suggestions for a Banquet Program

The following outline was sent to the editors by Mrs. Platner of Utica, New York. Put it in your scrap book till time for your next banquet.

Announcer — Robert Pratt
Piano Solo — Ruth Hastie
Broadcasting Station T-A-B — Stuart MacMackin
Receiving Sets
"The Home"—Anna Mae Graystone
Cornet Solo — Austin Bender
1 Minute Stock Reports — By each class
Time Signals — Naomi Stokes
Piano Solo — Grace Buerger
Bed Time Stories
Kenneth Miller, Esther Hillebrand
Tabernacle Troubadours — Mr. Arms' Class
Static — Nelson Wiswall
Broadcasting in the Future
by our 1929 Class — Esther Burton
Violin Solo — Evelyn Colegrove
S O S — Our Pastor
Signing Off — Dr. Plantner
"In the Candle Light" "The Gleam Song."

* * *

Another idea which has been used in a number of places is a "Good Will Banquet." Each table representing a certain country with decorations, costumes, and song or stunt.

Mother and Daughter Week

May 12–19, 1929

"A General Descriptive Leaflet"

This is a general leaflet describing all the plans and telling about the other materials and the way in which they may be used. Includes new and unique plans for the banquet. Price 1½ cents each, or $1.25 per hundred.

"A Mother and Daughter Service of Worship for Mother's Day"

This can be used in any Mother's Day observance. Every person participating should have a copy. Price 1 cent each, or 75 cents per hundred.

"Mother and Daughter Songs"

To be used at the banquet or other similar social occasions. Price 1 cent each, or 75 cents per hundred.

"After Mother and Daughter Week—What?"

This pamphlet deals with the heart of the matter. It has suggestions for an all-year program of Mother and Daughter activities, discussion groups, etc. Price 1½ cents each, or $1.25 per hundred.

Some money and time invested by you in promoting this vital observance now will bring many returns in the building of character and in your own work. Send orders, with cash, to your state or denominational office or to the International Council of Religious Education, 5 South Wabash Avenue, Chicago, Illinois.

Book Suggestions

World Friendship

Coutts, *Gospel and International Relations.* Price 95 cents.
Studies in the ideals of the Old and New Testament as regards Nationalism and Internationalism and the development of these conceptions down to the present.

Chisholm, *Healing of the Nations.* Price $1.50.
Current International problems and the direction in which Christian principles must lead us if "the healing of the nations is to be more than a phrase."

World Mission of Christianity. Price 25 cents.
Messages and recommendations of the International Missionary Council held at Jerusalem in 1928. International Missionary Council, 419 Fourth Avenue, New York.

Mathews, *Roads to the City of God.* Friendship Press, New York. Price 50 cents.
Presentation of Jerusalem Conference to the youth mind.

Discussion Outlines and Study Courses on International Questions

What Makes Up My Mind on International Questions?
A very useful guide in trying to get at the bottom of the reason for our attitudes and mind-sets. The Inquiry, 129 East 52nd St., New York. Price 75 cents.

A Program in Education for World Mindedness
Takes up contributions of Italians, American Indians, British, Irish, Germans, and Negroes to our American life. Women's International League for Peace and Freedom, 522 17th Street Northwest, Washington, D.C. Price 10 cents.

A Study Course on The League of Nations, The World Court and The International Labor Organizations.
Prepared by the League of Nations Non-Partisan Association, 6 E. 39th St., New York. The outline costs 10 cents, and the reference pamphlet costs $1.45.

What to Do with Good Will
Prepared by the League of Nations Non-Partisan Association, 6 E. 39th St., New York City. (Price 2 cents.)

Japanese Civilization
A syllabus prepared by Dr. Roy H. Akagi, serving as a convenient and reliable guide to Japanese civilization at its various stages. (Price 50 cents.)

Christian Principles and Race Relations
A useful outline published by the Council of Christian Associations, 600 Lexington Ave., N. Y. City. (Price 35 cents.)

All Colors, The Inquiry, 129 E. 52nd St. New York City
An outline dealing with racial conditions in American communities. Published by The Inquiry. (Price $1.00.)

Christian Principles and the Problems of the Pacific
Outlines the vital issues in the Pacific Basin, with resource material stating various viewpoints, Council of Christian Associations, 600 Lexington Ave., New York City. (Price 50 cents.)

Outlines for Christian Voices Around the World
Three sets of suggestions for studying the Student Volunteer series of books have been prepared by the Christian World Education Committee. One set takes up the books topically, following the same through each book. Another set takes up the books geographically, one at a time. The third set is on the order of "Ask Me Another," and lists questions which can be answered by these books. (Price of each set 25 cents.)
The above may be secured from the Christian World Education Committee, 600 Lexington Avenue, New York City.

Prohibition

Johnson and Warner, *Prohibition in Outline.* Methodist Book Concern, New York. Price 75 cents.

Bruere, *Does Prohibition Work?* Harper Brothers, New York. Price $1.50.

Feldman, *Prohibition: Its Industrial and Economic Aspects.* Appleton, New York. Price $2.00.

Franklin, *The A B C of Prohibition.* Harcourt, Brace & Co., New York. Price $1.00. (This is an argument against.)

Cavin, *Prohibition in the United States.* Doubleday, Doran, New York. Price $2.00.

War and Peace

Page, *Dollars and World Peace.* Doubleday, Doran, New York. Price $1.50.

Morrison, *The Outlawry of War.* Christian Century Press, Chicago. Price $3.00.

Baines, *Militarizing Our Youth.* Association Press, New York. Price 10 cents.

Merrill, *Mobilizing for Peace.* World Alliance for International Friendship Through the Churches, New York. Price 10 cents.

Brewster, *The Madness of War.* Harper Brothers, New York. Price $2.00.

ADULT DEPARTMENT PROGRAMS FOR MAY

*By E. E. Barnhart**

The theme for the month is "Attitudes in True Worship." It is hoped that the worship programs for this month will intensify our desire for genuine Christian worship and deepen our loyalty and devotion to God.

Winter ended, we are now looking forward through the rest of the year with great enthusiasm for new achievements and unbounded success. Just what the result of our success in the field of religious education will be, will depend very largely upon the attitude we take to the things that go to make their impact or contribution toward the real objective.

We need to check up on our attitudes as we enter upon the spring and summer program; not only upon our attitude toward God and our fellow men but also upon our attitude toward ourselves and toward our task. This is the aim of the following programs.

The hymns suggested may be found in *The Hymnal for American Youth* and other carefully prepared hymn books. If some of the material could be placed in the hands of the members of the department in mimeographed form it would be a help.

First Sunday: Attitude Toward God

PRELUDE: "Holy, Holy, Holy, Lord God Almighty"

LEADER: The Lord is in his holy temple, let all the earth keep silence before him.

PRAYER: Silent prayer while the piano plays softly, "Dear Lord and Father of Mankind," followed by a brief public prayer on the theme.

HYMN: "O Worship the King, All Glorious Above"

SCRIPTURE: Exod. 20:1-7; Deut. 26:10; I Chron. 16:29; Ps. 95:6; Ps. 96:9; Matt. 4:10; John 4:24; Rev. 14:7. Scripture reading may be multigraphed and read responsively.

TALK: "Importance of Cultivating Right Attitudes"

1. Clarify our thinking regarding attitudes toward God.
2. Our attitudes constitute the chief desire of our hearts.
3. Our deep thoughts or attitudes determine what we are.
4. Cultivating right attitudes is fundamental to true worship.

HYMN: "Guide Me O Thou Great Jehovah." Last line of each verse to be sung by an invisible choir.

LEADER: Honour the Lord with thy substance, and with the first fruits of all thine increase. (Prov. 3:9)

Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee. (Deut. 16:17)

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. (II Cor. 9:7)

WORSHIP THROUGH OFFERING

SOLO: "Give of Your Best to the Master" (verses 2 and 3)

Words of the refrain to be the same as each verse.

LESSON STUDY

Second Sunday: Attitude Toward My Fellow Man

PRELUDE: "Onward Christian Soldiers"

SCRIPTURE: Matt. 7:7-11

CHANT: The Lord's Prayer

POEM: "The House by the Side of the Road"

There are hermit souls that live withdrawn
In the place of their self-content:
There are souls like stars, that dwell apart
In a fellowless firmament.
There are pioneer souls that blaze their paths
Where the highways never ran—
But let me live by the side of the road
And be a friend to man.

Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban—
Let me live in the house by the side of the road
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who faint with strife:
But I turn not away from their smiles nor their tears—
Both parts of an infinite plan—
Let me live in a house by the side of the road
And be a friend to man.

I know there are brook-gladdened meadows ahead,
And mountains of wearisome height;
And the road passes on through the long afternoon
And stretches away to the night.
But still I rejoice when the travelers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road,
Like a man who dwells alone.

Let me live in my house by the side of the road,
Where the race of men go by—
They are good, they are bad, they are weak, they are strong,
Wise, foolish—so am I.
Then why should I sit in the scorner's seat
Or hurl the cynic's ban?
Let me live in my house by the side of the road,
And be a friend to man.

—*Sam Walter Foss*

HYMN: "In Christ There Is No East or West"
"Where Cross the Crowded Ways of Life"
"Teach Us O Lord True Brotherhood"

SCRIPTURE: Matt. 25:31-46. (To be read responsively)

PRAYER: Emphasize the spirit of Good Will

HYMN: "Lord Speak to Me That I May Speak"

TREASURER: Mal. 3:10; Luke 6:38

WORSHIP THROUGH OFFERING:

Leader: "We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone, A trust,
O Lord, from thee."

(The above quotation may be sung, if desired.)

TALK by President: "Developing the True Brotherhood Spirit"

1. It is the paramount teaching of Jesus.
2. It is the surest proof that we possess his spirit.
3. It is the practical ministry of Christianity.
4. While we thus share, we become great beneficiaries.

HYMN: "Blest Be the Tie That Binds"
"O Lord Thy Benediction Give"

LESSON STUDY

Third Sunday: "Attitude Toward Myself"

PRELUDE: "Abide With Me"
"Nearer My God To Thee"

RESPONSIVE READING: I Cor. 13.

PRAYER by the pastor or superintendent, stressing God's claims upon us as his children and upon our obligations to him as Christian soldiers.

SOLO: "I Would Be Like Jesus" or

HYMN: "Have Thine Own Way, Lord"

POEM: "Love Thyself Last"

Love thyself last. Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of life's load.

Love thyself last. Look far, and find the stranger
Who staggers 'neath his sin and his despair;
Go lend a hand and lead him out of danger,
To heights where he may say the world is fair.

Love thyself last; and thou shalt grow in spirit
To see, to hear, to know and understand.
The message of the stars, lo, thou shalt hear it
And all God's joys shall be at thy command.

PRESIDENT: I Cor. 16:1,2; Matt. 10:8

WORSHIP THROUGH OFFERING

HYMN: "Break Thou the Bread of Life"

LESSON STUDY

Fourth Sunday: "Attitude Toward My Task"

PRELUDE: "The King's Business"
"O Master Let Me Walk With Thee"

RESPONSIVE READING: Isaiah 1:8

HYMN: "Bring Them In"
"I Love To Tell the Story"

PRAYER by teachers, emphasizing personal relationships to the Kingdom and obedience to the King's commands.

LEADER: Another view of "Now I Lay Me Down to Sleep"

"Now I get me up to work,
I pray thee Lord I may not shirk.
If I should die before the night,
I pray thee Lord my work's done right."

POEM: "My Task"

To love someone more dearly every day
To help a wandering child to find his way,
To ponder o'er a noble thought, and pray
And smile when evening falls,
This is my task.

To follow truth as blind men long for light,
To do my best from dawn of day till night,
To keep my heart fit for His holy sight
And answer when He calls,
This is my task.

—*Maude Loise Ray*

HYMN: "Work For the Night Is Coming"
"A Charge to Keep I Have"
"We've a Story to Tell to the Nations"

SCRIPTURE: Prov. 11:24, Luke 6:38

WORSHIP THROUGH OFFERING

HYMN: "I Gave My Life for Thee"

LESSON STUDY

*Adult Division Superintendent, The Ohio Council of Religious Education, Columbus, Ohio.

Foreign Missions Under Fire

Straight Talks with the Critics of Missions.

Cornelius Howard Patton

A Vigorous Defense of the Modern Missionary Movement.

The Christian Century Says:

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MAY PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Edward P. Westphal**

Mother's Day and Memorial Day suggest a possible theme for this month as well as the themes for each Sunday.

For this month the four services might well be committed to as many groups in your school who will accept the responsibility for working each program out and carrying it through, getting all the suggestions possible from those appearing below. The superintendent, pastor, or director of worship should have a place each week so that the thread of continuity may be kept clear.

In churches where there is celebration of Mother and Daughter Week the days observed should be kept in mind.[1]

Remember that these materials are only *suggestive* and that you should build your own program for your own group.

THEME FOR THE MONTH: *Our Worthy Heritage.*

May 5—Our Religious Institutions
May 12—Our Homes (Mother's Day)
May 19—Our Educational Institutions
May 26—Our National Ideals (Memorial Sunday)

May 5—Our Religious Institutions

MUSICAL PRELUDE: "O Day of Rest and Gladness" (16)[2], "How Firm a Foundation" (182), "Faith of Our Fathers" (269), "The Church's One Foundation (273).

CALL TO WORSHIP: O sing unto the Lord a new song; sing unto the Lord all the earth.
Sing unto the Lord, bless his name, show forth his salvation from day to day.
Declare his glory among the nations, his marvelous works among all the peoples.
For great is the Lord and greatly to be praised.

HYMN: "Faith of Our Fathers" (269)

PRAYER: Thanking God for all our heritage, especially those things which are means of linking ourselves with the Eternal.

WORD OF INTRODUCTION (*probably by the superintendent or director of worship, not a talk, just an announcement*).
Suggest purpose of month and of this particular day in which we think of our goodly heritage in the religious institutions which are means of development along spiritual lines. (Other procedures than the one suggested below will suggest themselves; for instance instead of the brief talks there might be Scripture readings.)[3] Now introduce the one who will speak very briefly of one of the oldest of religious institutions. (The superintendent should introduce each speaker.)

THREE-MINUTE TALK: "A Day for Spiritual Development"
The talk may refer to the celebration of a special day in many nations, not only the Jewish Sabbath. Stress possibility of increasing significance to us. Any encyclopedia will be useful in preparing this talk.

HYMN: "O Day of Rest and Gladness" (16)[4]

THREE-MINUTE TALK: "'The Book' As a Great Religious Heritage."

HYMN: "Lamp of Our Feet Whereby We Trace" (Page 23, Orders of Worship)

FIVE-MINUTE TALK: "The Church School"
Emphasize fact that coming of Pilgrims was not for religious freedom. They had that in Holland. But in Holland the children were surrounded by most undesirable influences which broke down their religious teaching and led them away from the faith of their parents. So the pilgrims came, not as adventurers, but with their families, seeking a permanent abiding place where they might give their children the kind of religious education they desired them to receive. Consequently, religious education is woven into the warp and woof of our national life. A brief history of the Sunday school movement might be helpful, stressing the following points: time when secular and religious education were one; separation of Church and State; and growth of tax supported schools with the Protestant church deciding against a parochial system but holding to the public school and building a supplementary system of schools for religious and spiritual culture.[5]

CLOSING WORD (*by the pastor*): Gathering all suggestions into the concept of the church as the representative of the program of Jesus on earth and leading to the

HYMN: "The Church's One Foundation" (273)

CONCLUDING PRAYER OF CONSECRATION AND DEDICATION

May 12—Our Homes
(*Mother's Day Service*[2])

PRELUDE: "In Heavenly Love Abiding" by Mendelssohn, or other appropriate music such as variations on some old familiar hymn, or perhaps on "Home, Sweet Home."

HYMN: "For the Beauty of the Earth" (38—verses 1 and 2)

CALL TO WORSHIP: (See First Sunday)

HYMN: "For the Beauty of the Earth" (38—verse 3)

WORD OF INTRODUCTION (*by the superintendent*):
In reference to theme for month speak of the peculiar significance of our homes as a national institution and of the undergirding of religious life and development in the home on the part of the church. Lead naturally into last verse of

HYMN: "For the Beauty of the Earth" (38—verse 4)

PRAYER

FIRST SCRIPTURE READING (*by an older girl*): Some of God's Commands to Parents: Deut. 6:4-7; Eph. 6:4; Prov. 22:6; Prov. 13:22.

SECOND SCRIPTURE READING (*by a father*): The Bible Has Instruction for Sons and Daughters: Prov. 1:8-9; Eph. 6:1-3; Prov. 15:20; Prov. 19:20; Prov. 1:10; Prov. 1:15

HYMN: "Faith of Our Fathers" (269—verse 1)

THIRD SCRIPTURE READING (*by a mother*): The Wise Man Tells Us of Those Who Bring Joy and Grief to their Parents: Prov. 10:1; Prov. 13:1; Prov. 23:24-25.

HYMN: "Faith of Our Mothers" (Tune "Faith of Our Fathers," 269)

Faith of our Mothers, living faith
In cradle song and bedtime prayer,
In nursery love and fireside lore,
Thy presence still pervades the air;
Refrain:
Faith of our Mothers, living faith,
We will be true to thee till death.

FOURTH SCRIPTURE READING (*by an older son*): A Description of A Worthy Mother.
N.B. This description of a worthy woman is an acrostic: each of the twenty-two verses (Prov. 31:10-31) begins with a succeeding letter of the Hebrew alphabet (which has only that number of letters). The poem has been called the "Golden Alphabet," because it exhausts every letter of the Hebrew language in this marvelous description of a good wife and mother. We shall read only a part of the poem:
Prov. 31:10-13
Prov. 31:20
Prov. 31:25-30

HYMN: "Faith of Our Mothers" (concluded)

Faith of our Mothers, lavish faith,
The fount of childhood's trust and grace,
O may thy consecration prove
The well-spring of a nobler race;
Refrain:
Faith of our Mothers, lavish faith,
We will be true to thee till death.

Faith of our Mothers, guiding faith
For youthful longing—youthful doubt,
How blurred our vision, blind our way
Thy providential care without;
Refrain:
Faith of our Mothers, guiding faith,
We will be true to thee till death.

Faith of our Mothers, Christian faith,
In truth beyond our man-made creeds,
Still serve the home and save the church,
And breathe thy spirit through our deeds.
Refrain:
Faith of our Mothers, Christian faith,
We will be true to thee till death.
—*A. B. Patten*

FIFTH SCRIPTURE READING: The Secret of a Rich Home Life: Col. 3:14; I Cor. 13:4-8a.

BRIEF TALK: "The Christian Home." (The talk should lead into the hymn following)

HYMN: "There Is Beauty All Around" (Order of Worship—page 42) or "Grander Than Ocean's Story" (63); or "O Happy Home" (293); or other appropriate hymn.

LITANY OF THANKSGIVING: (Response in each case is the same, so printed program is not needed)
For the gift of life in this wonderful world and the increasing joy of it that each year brings
WE THANK THEE, OUR FATHER.
For home, with all its happy intercourse and unfailing understanding
WE THANK THEE, OUR FATHER.
For the power of memory by which we are able to treasure up the experiences of the past
WE THANK THEE, OUR FATHER.
For all women who have lived lives of love and selfless devotion, especially for our own mothers whom we honor this day
WE THANK THEE, OUR FATHER.
For strong men who have builded their high character and untiring fidelity into the home life of our nation, especially for our own fathers whom we honor this day
WE THANK THEE, OUR FATHER.
For the high privilege of living lives as sons and daughters who are worthy of the glorious heritage in the rich home life of this nation of which we are a part
WE THANK THEE, OUR FATHER.

HYMN: "Faith of Our Fathers" 269—verse 2)

PRAYER OF BENEDICTION

DISMISSAL: Instruments playing "Home, Sweet Home"

May 19—Our Educational Institutions

PRELUDE: "Elevation" by Natiste; or "Air" by Beethoven; or use the hymns selected for the service.

CALL TO WORSHIP: (See first service)

DOXOLOGY (*all standing to sing*)

THE LORD'S PRAYER (*in unison*)

HYMN: "In Life's Earnest Morning" (142)

SCRIPTURE READING: The Lure of Wisdom—Prov. 2:1-8

WORDS OF INTRODUCTION:
In preparation for the service select five pupils to represent the five great agencies of education: elementary schools, high schools, universities, denominational and private colleges, post-graduate schools. Each of these

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*Director of Religious Education, Nebraska and Iowa Synods, Presbyterian Board of Christian Education, Omaha, Nebraska.

[1] Excellent suggestions for the Week including a service of worship for use on Mother's Day may be secured from the International Council of Religious Education, 5 So. Wabash Ave., Chicago, Ill.

[2] Numbers refer to *Hymnal for American Youth*.

[3] See service on "The Church," last month's *Journal*.

[4] Appropriate hymns will be found in the proper section of your hymnbook.

[1] See W. A. Squires' *Parish Program of Religious Education*, Westminster Press, 1923, Chap. 1. Also see W. S. Athearn's *Character Building in A Democracy*.

[2] This is not specifically a "Mother's Day" service but has in mind the significance of the home life as a religious and spiritual force. For other suggestions see:
Hymnal for American Youth, Orders of Worship, page 39.
Worship for Youth, Stacy, page 143.
"Mother and Daughter Week"—Materials of International Council referred to above, in footnote 1.

people can, by enlisting the help of teachers and superintendents in the public school, discover at least two things, the number of institutions, and the enrolment in each. These figures may in each case be printed on a cardboard ready for use. Perhaps you will wish each of these pupils to say just a word about the significance of each institution as it is referred to in the service. Be sure to invite your school people to this service.

In the word of introduction the following facts together with others,[1] might be reported. The Pilgrims who came in 1620 as members of the "Old Colony" did not establish schools and colleges. In Plymouth there was not even a public school for fifty years. But beginning in 1628 a new influx of Puritans began until there were some 20,000 by 1640. Among these immigrants were many clergymen most of them university trained and perhaps three-fourths of them Cambridge men. Among these were John Cotton, who was called a "walking library," and Richard Mather the father of a president of Harvard. In 1636 a college was established and two years later a young clergyman who was about to die bequeathed to the college half of his estate and his whole library amounting to two hundred and sixty books. From this man, John Harvard, the college took its name. Fifty-seven years later, in 1693 the Episcopalians in Virginia established William and Mary and by the close of the eighteenth century twenty-three colleges had been founded, among them Harvard, Yale, Dartmouth, Williams, and several of the most prominent institutions we have today.[2]

Now introduce in turn the five persons representing the educational institutions. Before they speak, in turn have read from the Bible:

SCRIPTURE READING: The Importance and Place of Wisdom:[3] Prov. 4:7; Prov. 16:20; Prov. 3:13-18.

FIRST SPEAKER: The Elementary Schools

SECOND SPEAKER: The High Schools

THIRD SPEAKER: The University

FOURTH SPEAKER: The Private and Denominational Colleges

FIFTH SPEAKER: The Post-Graduate Schools

HYMN: "O Thou Whose Feet Have Climbed (282); or "Lord and Savior, True and Kind"; or "Open My Eyes that I May See"

BRIEF TALK: If possible by a Christian school man on "Our Opportunity"

PRAYER (*by the pastor*)

CLOSING HYMN: "Thou Art the Way, To Thee Alone" or "O Word of God Incarnate" (64) or "Holy Spirit, Truth Divine" (69)

May 26—Our National Ideals

PRELUDE: "Battle Hymn" by Himmel; or "Prelude in C Minor" by Chopin or you might use "O God of Hosts, With Thy Strong Hand" by Grieg (Order of Worship p. 58) and "God the All Merciful," the Russian Hymn by Lwoff (Order of Worship, p. 63)

HYMN: "God of Our Fathers, Whose Mighty Hand" (245) or "America the Beautiful" (239)

READING (*by an unseen reader*): (Order of Worship, p. 54)

Renewed this day be all noble memories,
All high and holy traditions of the past.
Remembered be our fathers, who founded the nation in integrity and piety,
And died in faith, not having received the promises, but seeing them afar off.
The path of the just is as the shining light, that shineth more and more unto the perfect day.

HYMN: "For All the Saints" (298—verses 1, 2, 3)

PRAYER

READING (*by a second unseen reader*):

Remember the days of old, consider the years of many generations.
Renewed this day be all noble memories,
All high and holy traditions of the past.
Remember the men and women who founded our nation in love of liberty and reverence for God.
Remember those who have given their lives in our nation's service and for our country's honor.
Remember those who have in sacrificial living striven for justice, for righteous laws, for righteous ways in our nation's life.
Remember all who have shown the spirit of good-will and have striven to share the purposes of God for a free, righteous and a united world.
These have labored, and we have entered into their labors.
Remembering all these, let us realize that "it is for us to be here dedicated to the great task remaining before us; that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion."
Therefore: seeing we are compassed about with so great a cloud of witnesses let us lay aside every weight and let us run with patience the race that is set before us;
God having provided some better thing concerning us, that apart from us the works of those whom we remember this day, should not be perfected.

HYMN: "O God Our Help In Ages Past" (68); or "God of Our Fathers Known of Old" (242); or "O God, Beneath Thy Guiding Hand" (249)

TALK: "The Challenge of a Great Heritage" which may be concluded with the quotation beginning "Lives of great men all remind us"

PRAYER OF CONSECRATION AND DEDICATION

CONCLUDING HYMN: "America"

POSTLUDE: "The Star Spangled Banner," played through while all stand silently, facing the flag.

TAPS: Played with bugle or cornet from distant part of church, or outside.

[1] The department of the Interior will have statistics on all these.

[2] See interesting discussion of "The Contribution of Congregationalism to Education" in *Forefather's Day Sermons*—by C. E. Jefferson, Pilgrim Press, 1917.

[3] Additional materials see: Ps. 43; Prov. 8: 1-18; Prov. 1:20-33; Prov. 8:22-31; Ps. 119: 33-40.

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What's Happening in Religious Education

DR. WALTER SCOTT ATHEARN, Dean of Boston University's School of Religious Education and Social Service, has resigned, effective June 30. Dr. Athearn will pass the remainder of his academic year in Europe, Asia, and Africa in educational research work in his capacity as chairman of the World Federation of Education Associations. He sailed from New York on March 22.

A LONG and fruitful life, much of which was devoted to Congregational publishing interests, came to a close recently in the death in Dorchester, Massachusetts, of Dr. Marshall Curtis Hazard. Dr. Hazard was for twenty-five years Editor of the Congregational Sunday School and Publishing Society, and since 1910 has been editor emeritus. An untiring worker, he has continued his activities since resigning his chief editorial work, and among other evidences of his labor is a Complete Concordance to the American Standard Version of the Bible, published by Nelsons in 1922. He was in his eighty-ninth year.

PLANS for utilizing music toward helping the churches to enrich the lives of their young people are being worked out as a feature of National Music Week, May 5-11. Such action is in keeping with the keynote of this sixth annual observance, which is active participation in music in addition to mere passive listening to it. That movement has been epitomized in the slogan, "Make Music, for Music Makes Happiness." As applied to the churches, this plan calls not only for a general improvement of congregational singing but especially for a greater entry of the young people into the music-making of the church and church school. Definite suggestions are offered for making the young people's music not an end in itself but a means toward the greater end of music's spiritual influence upon life.

The suggestions are set forth in a pamphlet entitled, *Young People in Church Music*, which is obtainable from the National Music Week Committee, 45 West 45th Street, New York upon a request from any pastor, organist, choirmaster, or superintendent of a church school. General instructions for the churches' participation in music week are found in the above committee's pamphlet, *Music Week and the Churches*.

AFTER a lingering illness Dr. Newell Dwight Hillis, for 25 years pastor of Plymouth Church, Brooklyn, and one of the most noted pulpit orators of his time, died February 25 at his home in Bronxville. He had been seriously ill since early last December, when he was stricken with paralysis.

Dr. Hillis was born in Magnolia, Iowa, on September 2, 1858. He was graduated from Lake Forest University in 1884 with an A.B. degree. He later studied in the McCormick Theological Seminary, Chicago, from which he was graduated in 1887.

A COURSE in the history of living religions is included in the curriculum of the Topeka, Kansas, senior high school. It is a two-semester course and is open to juniors and seniors. The subject was introduced during the spring term of 1926-27, with an enrolment of twenty-seven. Last year the enrolment increased to sixty.

THE Sunday school work in the vicinity of Kwangju, Korea, is greatly aided by the use of a Sunday school bus which for the past four years has not missed a Sunday. The bus does not carry the pupils to a central location, which would be practically impossible for one vehicle, but carries the teachers to the pupils, leaving two teachers at each village within a radius of about five miles of the mission center. There are forty-eight Sunday schools who are thus manned.

A BILL carrying an appropriation of $12,000,000 for the establishment of a national university, with an endowment fund of $60,000,000, as a memorial to George Washington, has been introduced in the House by Representative Guyer, of Kansas.

A DEPUTATION to the Near East and Bible Lands, headed by Dr. Robert M. Hopkins, General Secretary of the North American Section of the World's Sunday School Association, sailed on the last day of February. They will study the conditions under which the work of the Near East Relief may most successfully be concluded, and will confer with the leaders of the ancient Armenian Church, regarding religious educational problems in the Near East. Mr. Levon Zenain, who came from the Near East several years ago to study in America, is returning with the deputation to work permanently with the Armenian Church in the field of religious education. His salary will be paid by the World's Sunday School Association.

Five members of the deputation, pictured below, are: Walter M. Howlett, Director of Religious Education, Greater New York Federation of Churches; William H. Main, Executive Secretary, American Baptist Publication Society; W. Edward Raffety, Professor Religious Education, University of Redlands; Robert M. Hopkins, General Secretary, World's Sunday School Association; John R. Voris, Associate General Secretary, Near East Relief.

MR. HAYDEN L. STRIGHT, Director of Religious Education of the Newtonville Methodist Episcopal Church, Newtonville, Massachusetts, has recently been elected General Secretary of the Minnesota Council of Religious Education. Mr. Stright was chairman of the Directors of Religious Education Professional Advisory Section during the past year.

THE Institute of International Education requests that professors who expect to spend a sabbatical year in Europe send in, as soon as possible, their names and the countries they wish to visit. There are occasionally some interesting opportunities to accept invitations to attend various conferences, or to give addresses. At the present time a request has come from Germany for a list of American professors who expect to be in that country during 1928-29 and who would be willing to lecture in their field of work. Regret is expressed that no honorarium can be given but hospitality and traveling expenses within Germany are offered.

THERE has recently been dedicated in Shanghai, China, a church building costing $120,000 which will house a congregation of 5,000 members. This is the Fitch Memorial Church, which has been erected by the Presbyterian Board of Foreign Missions, to honor the memory of Dr. and Mrs. George F. Fitch, who served as missionaries in central China more than a half-century.

REV. DWIGHT W. LEARNED, D.D., for fifty-three years a missionary of the American Board in Japan, upon retiring from service recently was decorated by the Emperor with the Third Order of the Sacred Treasure, the highest honor yet paid to a foreign educator. When Dr. and Mrs. Learned took their last walk through the Doshisha campus, 5,000 students were in line to greet them, and more than 600 friends were at the Kyoto railroad station to see them off.

FRIENDLY AMBASSADORS TO ANCIENT EASTERN CHURCHES

NORTHWESTERN University has received $8,000,000 for the use of the College of Liberal Arts from the will of Milton H. Wilson, one of its most loyal trustees for many years. Mr. Wilson died in Pasadena, California, on February 10. Mr. Wilson's gift will be known as the Milton H. Wilson endowment fund.

THE American Institute of Sacred Literature, of the University of Chicago, which has projected for many years biblical study and reading courses, is issuing this year a course of monthly studies in its publication entitled *The Institute*, on the general theme, "Finding God in the Beautiful." This is prepared by specialists in the University of Chicago and includes such themes as poetry, music, drama, painting, sculpture, architecture, nature, and human character.

REV. W. L. YOUNG, for five years interchurch university pastor at the University of Montana, has resigned that position to devote all his time to the school of religion in the university. The new university pastor is Rev. Jesse Bunch.

MR. R. H. DONNELLEY, whose firm publishes the *International Journal of Religious Education*, died on February 25 in Chicago. Mr. Donnelley was a well-known figure in the business interests of Chicago, and startled the financial world last year with his announcement that, although not legally obligated to pay off creditors of the stock firm which also took most of his own wealth nearly a quarter of a century ago, he had decided to wipe out the old accounts. "Debts are debts, whether moral or legal," he asserted, as he signed checks that found their way into the mails January 1, 1928, paying penny for penny every cent owed a creditor by the firm. The total amounted to approximately $700,000.

ONE of the most daring and far-reaching reforms in recent educational history was written into the law books of Turkey when the Grand National Assembly, as one of its first acts after reassembling, gave formal approval to the adoption of the "New Turkish Alphabet." This is no less than the adoption of a phonetic system of writing, with letters of Latin origin, for the Turkish language, which for centuries has been written in the flowing Arabic letters.

DR. HERVIN U. ROOP, head of the department of psychology at Wheaton College, has been elected President of Lincoln Memorial University.

WESLEYAN University, Middletown, Connecticut, will offer an American-German Student Exchange Fellowship for the year 1929-30. The Exchange "is a movement toward developing international friendship and good will by creating a tradition of cooperation and reciprocity between the United States and Germany through the study of the institutions and psychologies of the two countries."

DR. E. STANLEY JONES will give the Beamer lectures at DePauw University this year. This lectureship was established by Mrs. Kerilla D. Beamer, of Kokomo, Indiana, for annual lectures on Christian missions.

DR. ARLO A. BROWN, for the past eight years president of the University of Chattanooga, was elected president of Drew University at a meeting of the board of trustees of that institution on January 23. He succeeds Dr. Ezra Squier Tipple, who presented his resignation as president in November, to take effect when his successor should take office.

Dr. Brown was graduated from Northwestern University in 1903, and received his B. D. degree from Drew Theological Seminary, now Drew University. He did graduate work at Union Theological Seminary and Northwestern University. Prior to going to Chattanooga, Dr. Brown served for seven years as superintendent of teacher training of the Board of Sunday Schools of the Methodist Episcopal Church. He is a member of the Educational Commission of the International Council of Religious Education. He is a Phi Beta Kappa and the author of several books.

DR. GARRY CLEVELAND MYERS, head of the Division of Parental Education, Cleveland College, Western Reserve University; formerly head of the Department of Psychology, Cleveland School of Education, has become Editor of *Babyhood*, a magazine for parents of little children.

RUMANIA finds difficulty in its efforts to come around to a frank recognition of human rights in religion. School work is required of children in the Rumanian public schools on Saturday, and 150,000 Jews petitioned that their children might be exempt from such work, as Saturday is their Sabbath. Minister Angelscu rejected the petition on the ground that the observance of the Sabbath is "not a question of conscience but of form."

A GIFT of $1,000,000, to be administered in the "cause of better understanding among all mankind," was announced on January 17 in celebration of his seventieth birthday by Lucius N. Littauer, glove manufacturer, former representative in Congress of New York City and Gloversville, N. Y. In his deed of gift, Mr. Littauer states: "I trust that you will devote the funds at your disposal to altruistic activities of every nature, charitable, humanitarian, educational, religious, and communal."

MR. J. W. B. SMITH has been appointed to succeed Mr. James Kelley as General Secretary of the Scottish Sunday School Union for Christian Education. Mr. Smith has been a lecturer on education in the University of Glasgow. He will take up his new responsibilities about April 1.

IN a recent interview Chief Justice Taft was asked, "What do you consider the most disturbing element in our national life?" His reply was to the point: "It is difficult to describe precisely, but it may be understood when I characterize it as the materialistic philosophy which places wealth and worldly success ahead of every other consideration in life. What can it profit a man to have accumulated millions if he has not at the same time maintained a clear conscience and acquired the good will and esteem of his fellow citizens?"

DR. R. E. DIFFENDORFER, of the Methodist Board of Foreign Missions, reports that a gift of $150,000 for a new building and equipment for Santiago College, Santiago, Chile, has been made by Mr. and Mrs. Migel, of New York City. The gift is intended as a means of "kindlier mutual understanding, making toward peace and security between the Latin Americas and ourselves." The gift is conditioned upon the securing of a like amount for the college by the mission board during 1929.

THE American Child Health Association is sponsoring the annual observance of May Day as Child Health Day. Some excellent material on child health has been prepared, and this, together with suggestions for the 1929 observance, may be ordered from the Association Headquarters, 370 Seventh Avenue, New York City. The special emphasis this year will be health through play.

PROF. ROBERT W. ROGERS, who has held the chair of Hebrew and Old Testament exegesis at Drew University since 1893, will retire at the end of the present academic year. Dr. Rogers has been in poor health for several months.

YOUTH movements have come to life spontaneously and simultaneously in various provinces of India. Some of them have their own newspaper, like that in Bombay, *The Young Liberator*. The *Champion of Awakened Youth* attributes this new movement in India to the influence of the youth of Germany, Turkey, and Persia. It emphasizes in particular the results obtained by the youth of China who have contributed more than any other element to the liberation of their country from foreign influences.

From the December number of *The Young Liberator* we take the following passages on the aims and ideals of the Bombay Presidency Youth League:

"The object of the League is to promote union among the youth of the Bombay Presidency by the pursuit of common ideals, and by means of common organization, to infuse in them the spirit of service and self-sacrifice, and to prepare them for the service of Independence for India."

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REV. WALTER L. LINGLE, D. D., President of the Southern Presbyterian Assembly's Training School at Richmond, Virginia, was elected chairman of the executive committee of the Federal Council of the Churches of Christ in America at its recent meeting held in New York City.

A JUBILEE year commemorating the fiftieth anniversary of the Pope's entrance into the priesthood will be celebrated during 1929 by the Roman Catholic Church throughout the world.

THE bill providing for the union of three Methodist Churches of England into one body to be called "The Methodist Church" has been passed by the three Methodist Conferences and will soon be presented to the House of Commons.

DR. JULIUS RICHTER of the University of Berlin, has summarized in statistical form Protestant foreign missionary effort throughout the world. He finds that the total number of missionaries employed amounts to 30,000, who are assisted in their evangelistic work by more than 8,000,000 Christian natives. The Protestant missions maintain 50,000 elementary schools, giving instruction to 242,000,000 pupils. In addition, there are 100 mission high schools, with 23,000 students, 460 mission theological seminaries, with 11,000 students, and 300 normal schools. Over 1,100 physicians serve the people on these mission fields through 858 Protestant mission hospitals.

THE eighth missionary conference of the British Student Christian Movement, Liverpool, January 2 to 7 was attended by more than 2,000 persons, amongst them about 200 foreign students. The general subject was "The Purpose of God in the Life of the World." The principal speakers were Canons F. W. Head and Raven, the Archbishop of York, Dr. Temple, Dr. T. Z. Koo (who gave a very clear picture of the situation in China), Mr. C. F. Andrews, and Dr. S. K. Datta of the World's Committee of Y. M. C. A's., who spoke on the situation in India.

One of the new features of the Conference was an address given by a leader of one of the principal worker's organizations of Great Britain, Mr. Ben Turner.

Special meetings for the foreign students were held during the course of the Conference. From January 8 to 10 the Council of European Movements of the World's Student Christian Federation met in the same town.

DIRECTORS of religious education have recently been appointed by the American Baptist Publication Society as follows: George L. Cutten for New York; Howard N. Spencer, Wyoming; Miss L. Florence Allen, Minnesota; R. H. Ewing, Wisconsin. New appointees for the direction of children's work are: Mrs. C. M. Philbrick, Southern California; Mrs. Jennie Reed Dixon, Connecticut; Mrs. H. Horstman, Nebraska; Miss Margaret Fowle, Colorado; Mrs. Frieda Davidson, West Washington.

DR. LOUIS C. BAKER, Professor of Modern Languages at Lawrence College, has been made an officer in the Royal Order of the Star of Roumania, the oldest and most coveted of Roumanian orders, in recognition of his services as leader of the American delegation to the International Congress for Secondary and College Education in Bucharest the summer of 1928. With the degree of officer goes the decoration of the Royal Order of the Star, a gold cross surmounted by a gold crown and decorated with the blue and initials of the order, together with the royal seal.

The degree was forwarded to Dr. Baker by His Excellency, G. Cretzlanio, Roumanian Minister to the United States.

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Florence H. Towne.....$ .75

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Carolyn Dudley.....$1.75

Junior (ages 9, 10, 11)
The Child in His World

Paul Patton Faris.....$1.25

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Arthur H. Limouze.....$1.75

Seeing America for Christ
Arthur H. Limouze.....$1.75

Intermediates (ages 12, 13, 14)
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Paul Patton Faris.....$ .50

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Bertram G. Jackson.....$ .50

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Bulletin No. 12 containing complete information about organizing and operating a Vacation Church School, a pamphlet listing supplementary books on ungraded schools, music, craftwork, play, and missions, together with a leaflet describing materials for craftwork will be sent free on request.

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Religious Education in Malaya

(*Continued from page 19*)

SOME UNSOLVED PROBLEMS

When one penetrates beyond the region of surface facts, problems innumerable are faced. The missionary personnel is extremely limited and, with shrinking missionary support, is decreasing rather than increasing. A large school, enrolling 800 pupils, may have six missionary teachers; thirty Asiatic teachers; or a school of 400 pupils may have a missionary as principal and all teachers Asiatics. There has not been up to the present time in all Malaya under government auspices, an English-language higher educational institution corresponding to an American college or normal school. One such school is now being projected. This means that native Malayan teachers have only the equivalent of high school education with practically no normal training, and absolutely no training for religious teaching. Some teachers of more adequate training have come from India and China.

The British system of education is definitely and strongly knowledge centered. The teaching in the upper grades exhausts itself in preparation of students for the Cambridge examinations although in the end comparatively few of the students actually attempt the examinations and fewer still succeed in passing. Cambridge religious knowledge examinations are based upon the Bible text and are almost purely factual in content. Drill on test questions occupies a considerable part of the time. Nor does there seem to be any effective way, under the system of government supervision, of changing this emphasis.

Children come into the English-language schools at seven years of age without any knowledge of English. As the entire curriculum is English the major emphasis for the first three years must be upon language study. It is evident that under the most skilled elementary teaching little effective religious teaching can be accomplished in grades one and two. The language used in the homes of the pupils, during the entire school life, is not English but Malay, Tamil, or Chinese. To what extent is it possible to teach pupils the Christian religion in another than their native language, when the native tongue remains the language of the home and, very largely, of the playgroup and all other contacts.

No indigenous teaching materials, for the teaching of the Bible and religion, exist in Malaya. In the English schools a wide variety of American courses are used, from the poorest to the best, and none are satisfactory. How can our American courses, with all their personal emphases, be used in a tropical land where "winter," "spring," "summer," "snow," "spring flowers" and all the other terms of seasonal significance are unknown and cannot be understood? And the whole religious and social background is totally different! Yet how can indigenous courses be created where a native leadership trained for the teaching of religion does not yet exist?

While these are some of the most perplexing they are by no means all of the problems facing an attempt to develop a comprehensive, effective program of religious education in Malaya. Nevertheless, our evangelical leadership there is hopeful, courageous, ambitious. Within the past two months numerous conferences have been held attended by many principals, teachers, and pastors. An organization has been effected. A well-trained director of religious education has been appointed. An ambitious program has been projected. Christian religious education moves forward in Malaya.

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   Not of divorcing the concepts learned in the two schools;
7. Bible stories and selected passages as a part of life—
   Not as mere memory exercises;
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   Not merely a mass of "good-enough" ways of marking vacation time.

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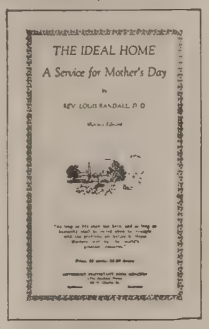

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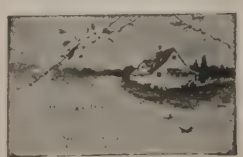

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NEW BOOKS

Beliefs That Matter. By William Adams Brown. New York, Charles Scribner's Sons, 1928. 333 p. Price $2.75.

Declaring that the experiments of the present generation in substituting appreciation or activity for a religion with a creed have not met with marked success, Professor Brown points out the imperative need for some faith, conviction, belief. To deny this is to ignore the compelling demands of our intellectual and emotional nature, namely, that if we are to be inwardly at peace our thoughts must be harmonious, and unified on a consistent system of belief. Many evidences in present life convince the author that there is a reviving interest in theology. He defines religion as a personal matter—the way we relate ourselves practically to whatever in the universe is ultimate for us. With this general platform as a background, the author discusses in his usual clear style the following topics: The Christian; The Christian's Universe; The Christian's Leader; The Christian Way of Overcoming Evil; The Christian's Reason for Happiness; the Christian Comradeship; The Christian's Guide-Book; The Christian's Experience of Renewal; The Christian's Fulfilment. The book will prove of interest not to the scholar and theologian only, but particularly to the average lay reader. —P. H. V.

Universal Indian Sign Language. By William Tomkins. San Diego, California, William Tomkins, 1927. 96 p. Prices: paper, $1.00; Buckram, $2.00.

An excellent guide for those who are using Indian customs and symbols in the out-of-doors with boys and girls. It gives the facility for quite an elaborate and usable language by the use of signs.

Religion the Dynamic of Education. A Symposium on Religious Education. Edited by Walter M. Howlett. New York, Harper & Brothers, 1929. 172 p. Price $1.50.

The material in this book was formerly given as a series of lectures in New York City under the auspices of the Greater New York Federation of Churches, the Brooklyn Federation of Churches, the Protestant Teachers' Association, and the Hudson County Council of Religious Education. The material has been thoroughly edited for this book and new facts and interpretations given.

This book will be welcomed both in religious and educational circles because of its clear presentation of the necessity for emphasizing religion in education and education in religion. It is on a topic of timely interest, and the subjects treated are by men of pre-eminence, both in the field of religion and in the field of education.

Catholicism and the American Mind. By Winfred Ernest Garrison. Chicago, Willett, Clark & Colby, 1928. 267 p. Price $2.50.

During the next few months questions dealt with in this book will occupy the forefront of thought and discussion. Protestants will be called upon to examine anew the foundational principles of Roman Catholicism. A mere repetition of what some one has said about Catholic principles and practices will not satisfy a Protestant who has caught the spirit and genius of his own religion.

Dr. Garrison's study will meet a widespread need among all non-Catholics who really want to know answers to such questions as the following: What do Catholics really believe and why? Do Democracy and Catholicism conflict? Does real liberty prevail where Catholics are in the majority? Does the priest tell Catholics how to vote? Do Catholics believe in toleration? Would church and state be separate if Catholics had their way? Can a Catholic be loyal to his church and to the constitution of the United States at the same time?

At every point the author has sought to face the facts as they are. In doing so he has produced a book that will be criticised by both Protestants and Catholics at certain points. Those, however, who are in search for more light on the issues that will inevitably be raised during the political campaigns of summer and fall, will find this discussion both timely and exceedingly valuable.

—H. S. S.

The Religious Difficulties of Youth. By A. D. Belden. Nashville, Cokesbury Press, 1929. 213 p. Price $1.50.

The author of this book has written it out of his experience, as a pastor, with young people who have come to him with many of their problems. He believes that Christian faith has more to fear from the unawakened and slothful mind of youth than from those who are mentally alive with eager questions. The book deals with an interpretation of intellectual difficulties and has also a section of inspirational chapters. The first part covers such a range as "Nature and God," "The Doctrine of the Trinity," "Religion and Sex," etc. Leaders of youth will find it helpful and constructive with many fine illustrations from a wide range of literature.

—P. R. H.

The Spiritual Message of Great Art. By Frederick Doyle Kershner. Indianapolis, Meigs Publishing Company, 1928. 158 p. Price $2.00.

This book takes six of the great artists, studies their lives and their messages, interprets a number of their greatest pictures and gives reproductions of some of the best. The artists are Leonardo da Vinci, Botticelli, Michelangelo, Raphael, Andrea del Sarto, and Titian. The material would be a real help to any leader who was interpreting these masters in a group or a school.

—P. R. H.

Our Slumbering World. A Plea for the Awakened Mind. By Edmund Noble. New York, Henry Holt and Company, 1928. 301 p. Price $2.50.

This is a volume of essays by a many-sided writer who has, along with the many demands of the life of a journalist, had time to study and to think in regard to many modern problems. He deals with such modern social issues as "Our Machine Age," "The Cost of War," but also with philosophical issues such as "The One and the Many," "How Well Do We Know?"

Old Faith and New Knowledge. By James H. Snowden. New York, Harper & Brothers Publishers, 1928. 295 p. Price $2.50.

The purpose of this book is to take a general view of relations of faith and knowledge, or of religion and science, and especially to trace the process of this adjustment through the Bible itself.

The author carries out his purpose in detail and with logical effect in the most part. He sees religion and science as two competing fields of truth, and endeavors to find their deeper unity and harmonious coherence in a more comprehensive system of truth.

—R. A. B.

The New Quest. By Rufus M. Jones. New York, The Macmillan Company, 1928. 202 p. Price $1.75.

This book is an expression of the deep interest that is being manifested today in the mystical values of religious experience. Despite the prevalence of a materialistic emphasis in current society there is a growing consciousness of the vital importance of spiritual values. This volume of meditations bears witness to the search that is broadcast for deeper reality. The search itself grows out of the continuous longing of the human soul for spiritual completion. It is a book that the devotionally minded will find particularly stimulating.

—H. S. S.

Quotable Poems. Compiled by Thomas Curtis Clark and Esther A. Gillespie. Chicago, Willett, Clark & Colby, 1928. 386 p. Price $2.50.

To all lovers of inspirational verse, to ministers for pulpit use, to other public speakers, to teachers, this book will be very welcome and valuable. The compilers have not claimed it to be a book of the *best* poetry, although it does contain many of the very best poems, but it was intended that this volume should be one of a very practical nature serving as an answer to the ever perplexing question, "Now, where can I find that poem?" There is a well planned index and it is indeed a valuable reference book.

Peacemakers. Lent 1929. 281 Fourth Avenue, New York, The National Council, Department of Religious Education, 1928. 36 p.

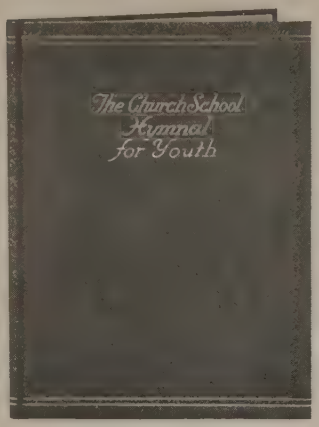
The seven stories in this booklet show how boys and girls and men and women of many races are living the principles of Christianity. They are intended primarily for use during Lent but would be valuable for use at any time when the story-teller's aim is to establish a better understanding of people of all races.

The New Africa in My Parish. How to Study Africa: Suggestions for Individual and Group Study and Parish Activities. 281 Fourth Avenue, New York, The National Council, Protestant Episcopal Church, 1928. 103 p. Price: paper, $.25.

This manual of suggestions "contains a multitude of most useful hints for the parish, group, and individual who wishes seriously to study Africa and her problems in the light of our part as Christians in the fulfillment of God's purpose for the world."

Undergraduates. A Study of Morale in Twenty-three American Colleges and Universities. By R. H. Edwards, J. M. Artman, Galen M. Fisher. New York, Institute of Social and Religious Research, 1928. 380 p. Price $4.00.

This study was carried out under the direction of the Institute of Social and Religious Research, and includes the results of an inquiry based upon personal interviews in twenty-three colleges and universities. The institutions were distributed over fifteen states. All were visited between January and October, 1924. More than 1,100 selected interviews were held, including students, faculty members, administrators, religious workers and athletic directors. Testimonies gathered in this fashion were recorded by the inquirers as soon after the interviews as possible. Little or no attempt is made to generalize on the findings. The reader is left to draw his own conclusions in light of the particular comment made in each individual instance. —H. S. S.



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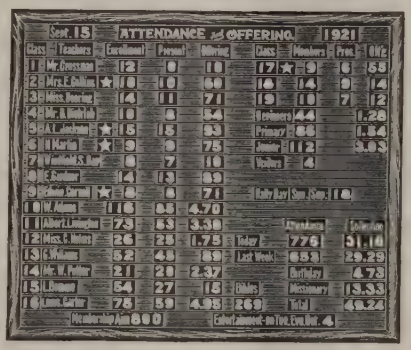

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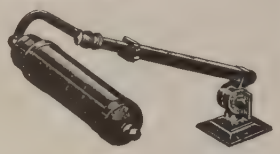

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Books Received

A Daily Digest of the Sunday School Lessons, 1929. By Amos R. Wells. Philadelphia, The United Lutheran Publication House, 1928. 160 p.

An Introduction to Sociology and Social Problems. By Walter Greenwood Beach. Under the editorship of William F. Ogburn. Boston, Houghton Mifflin Company, 1925. 383 p.

Madness of War. By Harold S. Brewster. New York, Harper & Brothers, 1928. 275 p. Price $2.00.

Affirmative Religion. By Winfred Ernest Garrison. New York, Harper & Brothers, 1928. 302 p. Price $2.00.

Young Luther. By Robert Herndon Fife. New York, The Macmillan Co., 1928. 232 p. Price $2.00.

Henri Bergson. By Jacques Chevalier. Translated by Lilian A. Clare. New York, The Macmillan Company, 1928. 375 p. Price $2.50.

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Think of These Things. Daily Meditations for a Year. By Amos R. Wells. Boston, W. A. Wilde Company, 1928. 256 p. Price $1.50.

The Prince of Peace. A Christmas Pageant. By Eilert C. Nielsen. Philadelphia, The United Lutheran Publication House, 1928. 36 p. Price $.25.

Pleaders for Righteousness. Studies in the Prophecies of Amos and of Hosea. By George B. Winton. Nashville, Cokesbury Press, 1928. 225 p. Price $1.00.

Peloubet's Select Notes on the International Sunday School Lessons, 1929. By Amos R. Wells. Boston, W. A. Wilde Company, 1928. 384 p. Price $2.00.

Secrets Inside. By M. M. Dancy McClendon. Boston, L. C. Page and Company, 1928. 315 p. Price $1.75.

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The Case For Christianity. An Outline of Popular Apologetics. By Clement F. Rogers. New York, Harper and Brothers, 1928. 278 p. Price $3.00.

The Drift of the Day. To-day's Trend in Religion. By Burris Jenkins. Chicago, Willett, Clark & Colby, 1928. 213 p. Price $2.00.

Tinker and Thinker: John Bunyan. By William Hamilton Nelson. Chicago, Willett, Clark & Colby, 1928. 180 p. Price $1.50.

The Literary Background of the New Testament. By George L. Hurst. New York, The Macmillan Company, 1928. 163 p. Price $1.50.

The Daily Program of the Vacation Church School

(*Continued from page 16*)

When it was time to go home Miss Jenkins gathered the group, thirty-three of them, about her. "How shall we say 'Good bye?'" she asked.

"It's been such a happy time, I'd like to pray," said Jean. So they closed with a friendly prayer.

Miss Jenkins' notebook was full of suggestions for the next day. "African children; Rob's use of the word 'nigger'; painting clay jars; non-sharing attitudes the group had shown; Tom's dictatorial attitudes; need of dividing the group according to age"; all these were possible points of departure in program building. She waited impatiently for the next day to arrive.

Forty-one children appeared. The old inhabitants displayed and explained their work. Those who were not finished went on with their activities. At nine o'clock Miss Jenkins gathered them about her. Using the picture, she recalled the story of the day before. Then the children talked and sang to God. They recited friendly verses.

Their handwork was discussed and improvements suggested. Then they told what they knew about Africa (a surprising amount). The story of the African boy and girl was told. The mention of a game in this story led to a play period. The story had dealt with the scarcity of books in the African school. This led to a plan for supplying books—picture books, "because they could not read what we could write," was Jean's thought.

So the program grew from day to day and the friendly project developed. As it worked out the children studied only Negroes and Chinese. These two groups were found in their community. They studied first Africa and China and then studied these children in their own town. They gave two parties—one for the kindergarten at the colored orphanage and one for two small Chinese children who became great favorites of the group.

At the end of the summer Elizabeth Ann Jenkins reviewed her work.

"That was the best school I ever taught. And I learned more than anyone else in it. Children certainly can make a fine school if we'll let them," said Elizabeth Ann.

What Is It All About, Anyway?

(*Continued from page 8*)

inary man in the engineer's office grew because he was in the right place to grow. The fellowship, the prayers, the habits of religion—these are the instruments by which we grow into a knowledge of God's plan and purpose. No adequate religious program can be developed without taking this into consideration. The religious life of thousands is not vital because it is occasional rather than habitual. Worship is too often impulse and prayer associated only with emergencies. There is sadness in the spectacle of one trying to get comfort from God in some great sorrow, and failing because there has been no regular habitual contact. A man was praying for the recovery from illness of his mother. His little daughter, with that almost cruel perception which children sometimes have, said "Father, I think it would have been better for you to pray to God all the time than to wait until you happened to need him." The truth is that God is real in the crises of life if we have learned to walk with him in the humdrum affairs of every day.

That is why childlikeness is valued so highly in the New Testament. The child's understanding of reality is much clearer than that of adults. Most of us mature folk have always to be throwing off the excess baggage of the mental and religious life. We learn too many things that are not true. But we can always be brought back to simplicity and singleness of mind by the realization that above and beyond everything else the soul of man must be brought into relationship with God.

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Getting an Early Start with Your Vacation Church School

(*Continued from page 11*)

every situation and need, making thorough provision for same; if they have not become thoroughly familiar with the course of study and its aims; the line-up of the school: the method of grouping and of keeping records; the number of helpers needed; and many more factors that might be mentioned, then the school starts off with such serious handicaps as actually to endanger its success. Frequent meetings of faculty to consider educational and administrative details are positively the only way to insure that smooth-running piece of machinery that makes for success. Last minute preparation, hurried scanning of courses, imperfect understanding of objectives, half-digested materials, half-baked presentation of stories and projects, unskillful conduct of dramatizations, craft-work and play periods, all result in a nervousness on the part of leaders and a lack of confidence on the part of pupils that make success impossible.

By all means get an early start. It imparts confidence, begets faith in yourself and your cause, insures success and is the dignified and sensible way to go about the Master's business.

An Informal Worship Program for Primaries

(*Continued from page 26*)

Hugh, "I have, and its hot in there. It almost makes you sick in the summer time."

Superintendent, "Yes, it is hot. The glass holds the sunshine that the flowers need. Do you see any food or water in the box?"

Caroline, "There may be food in the sand and dirt that is under the moss—and the sand looks wet."

Superintendent, "It is wet. Mrs. Beckham poured water on the sand when she first put the plants in the box. God has made the plants so wonderfully that they will drink in the water through all the tiny roots. See how fine some of them are."

Virginia, "They look like hairs."

Superintendent, "Yes, they do. The food in the soil is dissolved in the water. Then the little plants draw the water and food up through the stems and leaves—and the plants grow and grow. Finally the leaves give off some of the water into the air again. The glass top keeps the water in the box, so that the plants will have plenty of water to drink. How wonderful that God made a little plant that can grow like that!"

All sang as a part of the conversation "God's Work" (All things bright and beautiful) from *Carols.*

Superintendent, "Do you see any flowers blooming in the woods now?"

John, "No, it's too cold."

Superintendent, "Do you suppose they are quite dead, John?"

Jennie, "Oh no, the roots are alive."

Superintendent, "Jennie, do you know of a way that God is taking care of them?"

Jennie, "Yes, he sends the sunshine to keep them from getting too cold, and the rain gives them water."

David, "And the dead leaves over the top keep them warm too."

Superintendent, "When do you suppose they will begin to look like these in the box?"

David, "When the spring comes."

Superintendent, "Yes, when it begins to get warm out of doors as it is now inside the glass box, the flowers in the woods will begin to grow just as these are, taking in water and food through their tiny roots, drawing it up to make new stems, new leaves, new flowers. What a wonderful world God has made, and how beautiful it is! 'He hath made everything beautiful in its time.'" (Ecclesiastes 3:11, a.) After a little pause, "Why do you suppose God has made so many beautiful and wonderful things for us?"

Hugh, softly, "Because he loves us."

Superintendent, "Yes, when we find out the way God takes care of the flowers all winter, and then know the way they begin to grow and bloom for us in the spring and summer, we know that God loves us and takes care of us too."

All sang softly, "Our Heavenly Father" from *Carols.*

Words to song:

"Our Father in heaven,
Whose love is so true,
Loves father and mother,
Loves me and loves you.

He keepeth the flowers,
The birds are His too,
And God who made all things,
Keeps me and keeps you."

Superintendent, with bowed head, "Thank you, God, for all the beautiful things that grow. Thank you for your care of everything. Thank you for your love for us. Amen."

The pianist played some soft music while Roger and Mary brought the offering to the front.

Superintendent, "The offering that we bring on Sunday morning is our gift to show our love for God. Ruth may tell Eugene how we have planned to spend our offering in January and February."

Ruth, "The nursery in our school needs some new things for the beds, so we are going to buy some sheets and blankets with our money."

"Yes, we want to have a clean warm place for a baby to sleep, when its mother has to come to the school."

All sang "Offering Hymn," from *Songs for Little People.*

Children passed quietly to class rooms.

What Camp Can Do for the Church?

(*Continued from page 12*)

either come as campers or they may be adults who may come into the Camp as group counselors.

A third special feature is to be a seminar group made up of college or older young people who will be interested in carrying forth special research work on some of the great social problems.

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	Boys, August 20–September 2
LAKE WINNIPESAUKEE, N. H.	Girls, July 23–August 5
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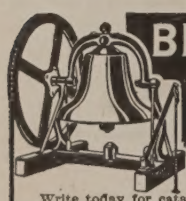

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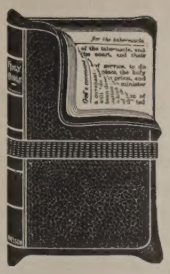

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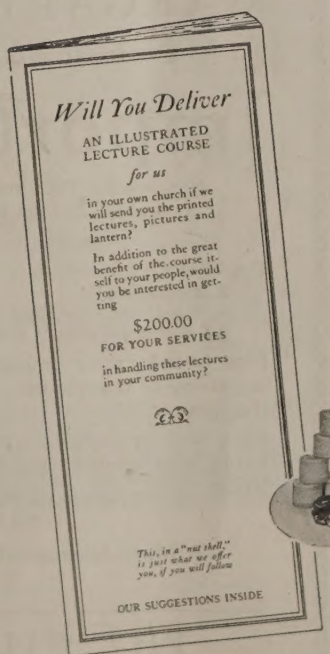
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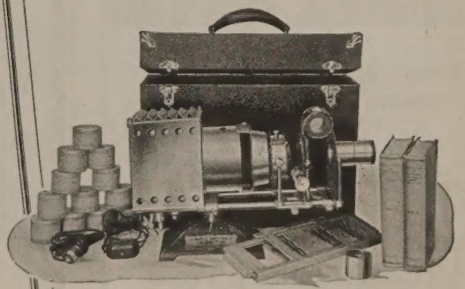

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Play and the Church

(*Continued from page 24*)

Do you want to take a peep into one of our "socials"? The fun is at its height. One can hear the laughter a block away. The eats are over and we are nearing the time to close. I whisper to you, "We are going to have our goodnight prayer soon."

Now the games are over, and the pastor says, "George, will you play for us" and we all "let George do it." We huddle in a group around the piano and how we sing! All the pep and enthusiasm of the evening roars from those young throats. Here we sing Colgate cheer songs for we all know and love them. It would be just as well to sing popular songs of the day—something that the young people all know and all like to sing. Then we go in to "Perfect Day," "Just a Wearyin' for You," or some such song and just as heartily we sing. It is an easier transition now to "The Battle Hymn of the Republic"—the stages of transition are so subtle that the group still carries on with enthusiasm. Then some one says, "Let's sing 'Now the Day Is Over.'"

No young person can go from that room to do a low or mean act with that prayer on his lips, and in his heart.

Our final ceremony, with which we close every social, then takes place. We all hold hands and stand in a large friendship circle as we sing, "Blest be the tie that binds our hearts in Christian love." A few words of prayer from the pastor and the group breaks up.

The gay laughter, the goodnights, and quiet. You turn to me and say "It's a miracle, I never would have believed it could be done."

But it can be, with young people anywhere, if only there is sympathetic adult leadership. Our greatest happiness is when some boy or girl tells us later, "I got a real feeling of the personal friendship of Christ at the last social." Such play brings Christian character!

Some High Lights of the Annual Meeting

(*Continued from page 20*)

preparation and issuance of standards for the intermediate, senior and young people's departments, with adaptations for divisional use; *A Proposed Standard for Adult Religious Education in the Church;* and the revision of the standards for the vacation church school and the weekday church school. An *International System of Records and Reports* was also adopted to be issued for experimental use for a period of two years under the direction of the Department of Research and Service of the Council.

Relations with Councils of Churches. Constructive and sympathetic consideration was given to the question of the functions of the International Council of Religious Education and its auxiliary state and local councils and the Federal Council of Churches and its auxiliary state and local councils. Progress was made toward the solution of some of the complex problems that have arisen.

Toronto Convention. The Toronto Convention Committee was appointed to have charge of the quadrennial convention of the International Council to be held in Toronto, Canada, June 23–29, 1930. Constructive action was taken to make this the greatest religious education convention and conference ever held.

For a complete report of this great meeting see the *Reports, Minutes and Yearbook* for 1929.

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